THE JAPAN MAGAZINE

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THE PEACE MOVEMENT IN JAPAN

By GILBERT BOWLES

SOME difficulties which the peace movement in Japan faces are: The tendency on the part of some people to confuse the peace movement with socialism, of which there is such great fear; the thought that the peace movement may tend to weaken the sense of responsibility for universal military training and service; the reflex influence of big navies and "defense programmes" of other nations; the unfortunate fact that Japan lost the House Tax Case, the only one to which she has been a party before the Hague Court; the frequent and unaccountable talk of war between Japan and America, with accompanying suspicion, incrimination, and irritation, which awaken questions in the minds of the uninformed as to the sincerity of the whole peace movement; the lack of nation-wide inspiration and illumination as to the greatness of the peace movement which international peace congresses annually bring to Europe and America; the financial condition of the country and the consequent difficulty in securing adequate funds for peace work.

Favoring conditions and tendencies are: The spirit of inquiry which searches the ends of the world for the forces of progress; that phase of internationalism resulting from the study of other living languages, extensive travel and long residence in foreign lands, and knowledge, on the part of leaders, of the spirit and institutions of all great nations; an appreciation of the value of the friendly opinion of other nations and responsiveness to the public opinion of the world; the great national desire for educational, commercial, and industrial development, and the knowledge that the resources of the nation are all needed for this purpose; ready participation in great international and world congresses dealing with postal, commercial, sanitary, scientific, and other important questions; recognition of the inevitable tendency of the age toward world co-operation and the demands of civilization for the equilibrium of international peace growing out of mutual knowledge and based upon legal and judicial principles.

The Japan Peace Society was organized in Tokyo, May 18, 1906, by representative educators, jurists, religious workers and statesmen.

The fourth annual meeting was held at the Hall of the Higher Commercial School, Tokyo, in January 1910, when the inauguration of the second President, Count Okuma, to succeed Hon. S. Ebara, whose character and standing had had

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comforted her, telling her that she would meet with Miyagi by going to Kamakura, and they showed the length of the road of the Tokaido, extending along the eastern coast from Kyoto to Yedo (now Tokyo).

She set out on the journey leaning upon a staff and weeping. When she arrived at Osaka-yama, a lodging place near Otsu, it was about day-break, and she could scarcely walk suffering from the severity of the cold. The head-man of the village who looked at the poor girl, as she was passing through the place, felt compassion for her suffering, and found some one to give her food and care, and the farmers built a small hut on the way-side, and made her safe from the cold. The villagers gave her food and other things, and the travellers going and coming gave her alms, but she was in much misery, and was crying and longing for her beloved one through every day and night, and with constant weeping lost her sight.

The farmers bought a *samisen* (three-stringed instrument) and gave it to her, as a means of making her living. She set out once more along the Tokaido toward Kamakura.

While on the way, whenever Miyuki was asked to play, she always played first the tune. 'The morning-glory flourishes while the dew is upon it.....' The tone of the instrument was fine, and her voice was clear, and the notes were sad and admirable.

Although Miyuki had become blind and her face had grown thin, when she went along the road she was looked upon as though she were Oshokun, (Wang Thou Tochg, a Chinese Princess) travelling in the savage region; for though she had fallen from prosperity into deep poverty, and her skin was sunburnt, she still had that amiable look of a young lady, who has worth of character.

Miyuki received great kindness from every one wherever she went, and she was loved and praised by people more and more. It was good luck that although she was travelling along the road alone, she did not meet with a bad fellow. This was perhaps Providential aid.

People at the lodging places near the sea-coast not knowing her name, called her only 'Asagao,' and they spread her fame far and wide; in consequence the song 'The morning-glory flourishes while the dew is upon it.....' became so popular that the maids in hotels and even *kumosuke* (low kind of chair-bearer), learned and sang it.

In March, Guchinosuke Mitsuoki Tatara was granted dismissal from service by the *Kwanrei*, and the lord was preparing to return to his native land, Yamaguchi, Suwo. Jirozaemon Kumazawa, as the captain in the *sakidomo* (officers who went in front of a *daimyo's* train) set out on the journey, and they arrived on a certain day at Fuchu, a post station in Suruga. They stopped at a hotel, and after Kumazawa came from his hot bath, he found the short verse, 'The morning-glory flourishes while the dew is upon it, the sun is heartlessly shining so pray that a gentle shower of rain shall fall,' written on the small folding-screen, and felt startled, wondering who wrote it, for he thought that no one knew it except the wife and daughter of Yuminosuke Akizuki and his own pupils.

He therefore questioned the maid-servant when she brought the tea. "Why," replied she, "although I can not read another letter, I can read that verse. Is it not yet popular in Kamakura? This is the hand-writing of the teacher of calligraphy in this post-station, but the verse is one sung by a beautiful blind girl named Asagao, who recently come from Kamigata, or Kyoto, searching for a man in the eastern station. As she goes about singing delightfully and playing this song on the *samisen*, it has come to be exceedingly popular in the region near the eastern sea-coast. Also it is said that a learned philosopher admired and praised the verse, the composition being in good taste. At present, the girl is stopping in this post-station; so if you should send for her and hear the song, it would be pleasant."

Hearing this, the heart of Kumazawa palpitated with excitement, and he asked the maid to send for Asagao at once.

By and by, she came and sat on the

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porch; then she bowed low and when she raised her head, Kumazawa looked at her face. There was no mistake about her being Miyuki, and he was in great agony, presuming that it surely must be himself that she was searching for; but, ashamed in the presence of Tokida Iwashiro, of the same office, he did not make himself known.

Asagao could not know that the guest was her lover; but she seemed suddenly downcast without any special reason, while winding the strings of her instrument. She sang sadly: 'The morning-glory flourishes while the dew is upon it; the sun is heartlessly shining, so pray that a gentle shower of rain shall fall.'

Her voice was more lovely than that of an *uguisu*, singing in the spring-haze. Kumazawa concealed with his fan the tears falling on his cheeks; he could not utter a word to her, because he was sitting together with Tokida Iwashiro, who was of a perverse disposition. So Kumazawa asked her to go away, giving her money.

But late that night, he again called the maid-servant and told her to secretly call Asagao once more, but the maid told him Asagao had gone in a sedan-chair, to a farm house in Shimizu, and would not return until the next day.

As Kumazawa had to start on his journey at four o'clock in the morning, he wrote a few words on his fan, which he always carried, and called the master of the house and gave it to him, together with a packet of money, requesting him to give them to Asago, telling him a few circumstances. He set out leaving his heart behind.

The inn-keeper sent a messenger to the house where Asagao was staying, but she had not yet returned. About ten o'clock the next day, she came to the hotel, and the master gave her the things. She wondered at the presents and said,

"The fan has the picture of a morning-glory and the verse that I am always singing, hasn't it?"

"Quite true," replied the master. "On the front of the fan, is the picture of a morning-glory and the song, "The morning-glory flourishes while the dew is upon it.....' and on the back, the name of Jirozaemon Kumazawa, whose former name was Asojiro Miyagi."

As soon as she heard this, she was overcome with emotion and ran out in an excited manner, saying. "It is Asojiro, my lover, whom I have been searching for these many years," and fled toward the west.

By and by, she came to the river Oi; falling with fatigue and exhaustion, she asked for a *ninsoku* (coolie who carries luggage and travellers across the river); she was breathing with difficulty, but asked,

"Oh! did a *samurai* named Jirozayemon Kumazawa cross the river? Not yet? Tell me! Tell me!"

"Yes, he crossed a little while ago," replied the *ninsoku*. "We have now stopped crossing, for the river has risen, and is very dangerous. Too bad, too bad." And they went away. No sooner had Asagao heard this than she felt great anguish, and for a time she wept and lay down bewildered.

After Jirozayemon Kumazawa returned to his country, he informed the family of Akizuki that his daughter was wandering on the Tokaido; immediately sending out servants to look for her, after a long time, they found her in Kanaya, a post-station on the Tokaido, and took her back to her native country. Hearing from her the particulars, her parents knew that the former name of Jirozayemon Kumazawa was Asojiro Miyagi, her old lover.

Miyuki earnestly offered prayers to the Dazaifu Chikuzen, the tutelary deity of the place. Her sight was restored by the efficacy of repeating her prayers, and using the clear and cold water offered up to the deity, which became a wonderful medicine for relieving her; all due to Providential aid to a chaste woman. Through the mediation of Tatewaki Reizei, the old councillor of Lord Ouchi, the marriage of the two faithful lovers was consummated.

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much to do in creating a favorable impression of the peace movement, took place.

Although prominently identified with many important organizations, Count Okuma has taken a deep interest in the Peace Society, frequently welcoming committees and directors' meeting to his own home. The active interest of Count Okuma with the organized peace movement goes back to 1890, when William Jones, Secretary of the London Peace Society, visited Japan in his tour of the world. To the peace declaration which he carried, Count Okuma, then Minister of Foreign Affairs, was glad to place his signature along with those of Bismarck, Li Hung Chang, and Grover Cleveland.

A membership canvass among representative men of Tokyo resulted in an increase of two hundred seventy-eight members. Among the members of the Society are two ex-Cabinet Ministers, eleven members of the House of Peers and fifty-four members of the Lower House, including the ex-President, Hon. S. Haseba. Among the foreign members are the Chinese Minister and the British and American Ambassadors.

Plans for the future are being worked out by the new Executive Secretary, Mr. S. Tomiyama, and Mr. T. Watase, a well-kown business man of Tokyo and for many years a member of the City Council. A financial canvass is now being made with a view to securing funds for much needed literature, lecture meetings, organization of local societies, newspaper publicity, investigation of current questions, library, office, and administration.

Every year since the organization of the Society special encouragement has been given to religious bodies in Japan to observe the third Sunday in December as "Peace Sunday." This last year many requests for literature were received from pastors of Christian churches.

The Oriental Peace Society of Kyoto was formed in the autumn of 1907, with Mayor Saigo as President, Drs. Suehiro and Tanimoto of the Kyoto Imperial University, Dr. Gulick and President Harada of the Dōshisha, Pastor Makino, the Chairman of the City Council and the President of Chamber of Commerce, as leading officers and workers.

On June 23, 1911, there was held at the Chamber of Commerce, Osaka, a meeting of the leading promoters of the Osaka Peace Society. Among the promoters are the Mayor, ex-Governor, proprietors of the two leading newspapers, Director of the Sumitomo Banking House, and the President of the Chamber of Commerce, all of whom signed the letters of invitation to three hundred leading citizens. Dr. T. Terao, of the Tokyo Imperial University, Vice-President of the Japan Peace Society, Mr. S. Tomiyama, Executive Secretary, Prof. Suehiro of the Oriental Peace Society of Kyoto, and Gilbert Bowles, Secretary of the American Peace Society of Japan, were present and took part in the discussions.

After several months of careful study and correspondence by a Promoting Committee of representative Americans, the American Peace Society of Japan was organized on January 30, 1911, at a public meeting held in the rooms of the Foreign Board of Trade, Yokohama, D. H. Blake, President of the Foreign Board presiding. The meeting was attended by diplomatic and consular officials, leading missionaries, educators and heads of American business houses. The Society started with a charter membership of one hundred eighty from all parts of Japan and Korea.

The first work of the Society was to send to Europe and America four thousand copies of the report of the inaugural meeting, containing the resolutions expressing the belief that the Japanese people sincerely desire "to maintain the most cordial relations with the Republic of the United States," and the address of Ambassador O'Brien in which he said: "There is no cause under the sun why there should be distrust between the people of these two countries."

Brief reports, letters, and articles have been sent to the foreign newspapers of Japan, the columns of which have been of great service to the cause. Corres-

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namely, the 40,000 Manchu troops now in Peking, who will probably see in Yuan the potential saviour of the Dynasty.

—*Japan Mail.*

How much longer is the present state of China to be permitted to exist? That is the vital question. Trade is now practically dead. Even the loss sustained by a simple firm like the Mitsui runs up to hundreds of thousands, and many others both foreign and Japanese losing on account of the cessation of business transactions with China, can not permit the prevailing state of affairs to go on much longer. This fact alone justifies the powers to take a concerted action to restore order in those afflicted districts. It is not only the direct and individual injuries to foreigners' property or lives that will call for an intervention, but anything or a tendency to destroy foreigners' commercial interests involving hundreds of millions should be promptly dealt with and stopped.

—*The Nichi Nichi.*

COUNT OKUMA ON PEACE

It is reported from Sendai that Count Okuma delivered a speech on peace at the Prefectural Hall where the opening ceremony of the Miyagi Branch of the Dai Nippon Peace Society was held. The speech was as follows:—

"It is human nature to love peace. Nothing is more disastrous than war. This fact is admitted by all, and we need not dwell on this simple fact, but extreme patriotism often leads to war. This has been regarded as one of the defects of human beings. Now the time has come to put an end to war. International law has been enacted. Organs of communications have developed. Languages have become common among all different nations, and in consequence the expression of mutual sentiment, thought, etc., has been facilitated, thus helping to avoid misunderstandings which have often proved a cause of war. Desire for universal peace has become acute and we have reason to believe that such a desire is within the range of possibility. There is, however, one question which is left unsolved. It is this: is it possible to expect a peace between the two countries whose standard of civilization is as different as the poles are wide apart? History proves that there were few conflicts between the countries which are equal in civilization. The Sino-Japanese war was caused as the Middle Kingdom was in state of semi-civilization. In fact the Chinese Empire and the Balkans are likely to disturb the peace of the world in future as they did in the past. It is therefore our mission to lead the Chinese nation to the state of civilization. The north-east was the last district in Japan which enjoyed Western civilization, but we have now a branch of the Peace Society. I can not but celebrate this auspicious occasion.

—*The Yomiuri Shimbun.*

To the Editor of the *Osaka Mainichi.*

Peace! what is it and how can it be brought about? If there were not a war, is that peace? And again if disarmament of all the belligerent equipments be practised, is peace brought about at all and its eternal meaning attained? Unfortunately we doubt this. We, the Japanese, are not a jingoistic people; we all know how to put up with to the last stage of endurance, simply for the sake of general peace. What country could ever be so benignant, so tolerable before the cases that we hitherto encountered? Could the powers simultaneously agree to disload cannons toward general peace of the human society? Suppose this could be practical. But can peace thus be established on the perrennial basis? Decidedly not. The struggle for existence is getting keener and keener between individuals, between nations. Foodstuffs, in general, seem to be getting dearer and scantier in proportion to the aggrandisement of populations. The spiritual side of men to which the present question owes very much more than to anything else, is as yet too low to come up to the desired watermark upon which this much coveted peace be indicated. We might, some day, see the new (then old) weapons put in shops

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PROMINENT JAPANESE PEACE ADVOCATES—COUNT OKUMA, PROF. S. EBARA. *Japonais célèdres avocats de la paix—Comte Okuma, et Prof. S. Ebara. Hervorragende Japanische Befür-worter des Friedens—Graf Okuma, Prof. S. Ebara.*

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pondence with peace workers and peace societies in various parts of the world have laid the foundation for larger work in the future.

A letter and cablegram were sent to the National Peace Congress at Baltimore, May 3-5, and a letter to the Mohonk Conference on International Arbitration. Beginnings have been made in the way of co-operation with the Japan Peace Society and in publicity, helping the newspapers of Japan and America to utilize the best that is being said and done in both countries for the cause of peace.

The membership of the Society is limited to Americans residing in Japan, though former residents may become corresponding members without payment of fees, if willing to co-operate with the Society in collecting and distributing reliable information.

The organizations mentioned below are vitally connected, each in its own field, with the peace movement. The International Law Association of Japan, has more than five hundred members, and publishes a monthly magazine, the *Review of International Law*, much of the space being devoted to current issues affecting the peace of the world; the Japanese Group of the Interparliamentary Union, was organized June 10, 1908, when the Lower House of Parliament passed a resolution authorizing the President and Vice-President to represent the House, and providing that all members of the House should be recognized as members of the group thus formed. Eleven delegates attended the Brussels Conference last year. This year at least seven attended the Rome Conference. After returning from the Brussels Conference last year a number of the delegates took a deep interest in the work of peace societies. Three of the delegates to the Rome conference are members of the Japan Peace Society.

The Japan Association for International Conciliation has its office in Tokyo, with Hon. T. Miyaoka, ex-Councilor of the Japanese Embassy at Washington and Japan's representative in the House Tax Arbitration Case at the Hague, as General Secretary. The reports concerning the peace movement in Japan which the General Secretary sent to the Headquarters in Paris were printed in pamphlet form, copies of which were sent to French residents of Japan by the Japan Peace Society.

America's Friends Association, is composed of Japanese who have resided in America; the President is Viscount Kaneko. The Association entertains prominent American visitors and seeks to promote good-will between the two countries. It gave an important dinner to celebrate the conclusion of the recent treaty, prominent speakers being the late Marquis Komura, ex-Minister of Foreign Affairs, Prince Tokugawa, President of the House of Peers, and Ambassador O'Brien; one thousand copies of the report of these speeches were sent to Europe and America by the American Peace Society of Japan.

The Japan Esperanto Association cordially supports the peace work and publishes a monthly magazine. The vice-president and chief-director, Dr. Kuroita of the College of Literature of the Imperial University, was a delegate of Japan Peace Society at the London International Peace Congress in 1908.

"Society of One Purpose," an earnest group seeking: (1) To change the character of war so as to make it accord with modern civilization (from brutal to intellectual and spiritual struggle for human betterment; (2) to endeavor to educate the spirit of personal and national struggle and harmonize it with peace principles; (3) to emphasize not policy but principle in working for the promotion of the world's peace.

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In such a splendid liner as the *Shunyo Maru* one of the qualifications required of the commander is a knowledge of social etiquette, which would place him on good terms with the passengers. Japanese captains commonly lack these qualities, which makes it rather difficult to substitute them for foreign captains. Especially is this the case on the American service, where a cumbersome procedure has to be observed in regard to the Customs House and Quarantine. This is the prime reason why the services of foreign captains are retained on that line at much higher salaries than those paid to the Japanese. A rumor is current in shipping circles in Yokohama, says our contemporary, that the frequent accidents to steamers commanded by foreign captains have enhanced the credit of Japanese seamen, and it is for this reason that the T. K. K has decided to dispense with the services of foreign employés, except as pursers and in some other positions where they can assist the Japanese captains in the matter of social intercourse with the passengers.

—*Japan Mail.*

THE TREATMENT OF LEPROSY

Dr. Inouye made public at the meeting of the Kokka Igaku-kai, held on Tuesday last, the results of clinical tests of the "Tetrod-toxin" of which some account was given in a previous issue. The tests were made conjointly by the Skin Diseases sections of the Medical College of the Tokyo Imperial University and the Kinoshita Hospital. In the course of his report Dr. Kinoshita said the existence of a peculiar poisonous element in globe-fish had been long recognized, but it was only recently that scientific investigation of the poison had been made by Drs. Ozawa, Mima, Takahashi and Inoko, which culminated in the discovery of the "tetrod-toxin" by Dr. Tahara. More than two decades ago, both Dr. Takahashi and Dr. Inoko, in their reports, made reference to the efficacy of the globe-fish poison in a variety of leprosy, and it seems that the poison had been widely used in the treatment of the disease before the first attempt was made by Drs. Yoshikawa and Yamazaki, under the guidance of Dr. Sakurane, of the Medical College in Osaka. Dr. Inouye obtained a small quantity of tetrod-toxin from Dr. Takara and tested it on a rabbit which had been previously inoculated with leprosy, but no reaction was discernable four days after the injection. In the tests on leper patients it was found that after the injection the temperature rose by 0.2 degrees, accompanied by intermittent headache. The eyesight became somewhat dim, and the mouth benumbed. In one case, where the patient had swollen joints, the swelling disappeared after an injection, but microscopic examination disclosed the bacilli of leprosy to be still existing. In another case the edges of the reddish spots were conspicuously raised after the injection, while in another they were remarkably diminished. It is not yet easy to give any definite opinion as to the efficacy or otherwise of the medicine, but when it was tested on nervous leprosy the results were more satisactory. The stiffened joints became soft and straight and the patents felt all the pains gone. In other cases, however, the patients found the pains increase and blisters appeared on their face. In view of these facts final judgment must be reserved until further investigation has been made.

—*Japan Mail.*

JAPANESE SENTIMENT

We have often heard the people of the West complaining of the difficulty of understanding, of sympathizing with certain phases of our mental attitude under certain circumstances. The student of psychology is presented with a very rich and extensive field by the great disparity existing between the occidental and oriental minds.

The occasion calling for this remark is afforded by a marriage which was recently solemnized in Yokohama. Many Japanese friends of the father of the bride, had learned with great sorrow of his sudden illness reported to be very serious; having been long a resident in Yokohama, he has made many friends among ourselves, and in his official

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capacity is very popular, and much liked and admired both by foreigners and our own people who come in contact with him.

His illness was sort of double sorrow to his Japanese friends, for they felt that the happy event of his daughter's marriage would have to be deferred on that account, for such would surely he the case with us unless exceptional circumstance prevailed. No Japanese bride would be brave enough to enjoy nupitial happiness should her father be very seriously ill.

The case is one of the most conspicuous examples showing the great disparity existing between the people of Christian education and those like ourselves. Various explanations may be offered for this difference; judgement on the merit or demerit of the case is entirely beyond our own province. What we want to know is, will our own young women ever come to reconcile themselves with the advanced sentiment and idea of starting on a honeymoon trip, leaving a very sick, if not dying father behind?

—*The Tokyo Nichi-Nichi.*

ENCOURAGEMENT OF FILIAL PIETY

Dear Editor,—I am sure that all the readers of the *Yorodzu* have read with a mixed feeling of wonder and admiration a graceful and rather an unprecedented news entitled "*Hinno Itto*" (Small Precious contributed by the Poor), which appeared in the vernacular columns of your recent issue. The story made me wonder how such an admirable act should have been in existence in this degenerated world of ours. The fine story in question tells of a man of rare filial piety, a plasterer named Tatsujiro Matsumoto, a native of Shiga Prefecture, whose name became known to the public from the fact that he contributed a sum of ten *yen* toward the fund of the association for the relief of the poor and suffering, although his own station in life is little higher, it seems, than that of those who are entitled to the relief, which act must be said to have put the rich to shame. Still, what must elicit greater approbation from those who read the story is his rare filial piety toward his father who was aged and infirm. Indeed, words fail to speak in praise of the fact that he started on a tour of pilgrimage to visit several famous temples, taking his sick father in a *kuruma* drawn by himself. Such a godly act rightly deserves to be amply rewarded by the authorities concerned, and I am of opinion that the people who were once rewarded on account of such good conduct should come into contact with school children as often as possible, taking advantage of such an occasion as a day of celebration and the like. I believe that the direct inverview with such good people will have much more influence upon the formation of one's character than a hundred lectures on the part of the pedagogue.

S. Ikki, Wakayama.

—*The Yorodzu Choho.*

HARVEST FESTIVAL

On the day of the *Kannamesai*, an important national holiday in which the gathering in of the harvest is celebrated, elaborate Shinto ceremonies took place, in the presence of the Chief Ritualist, Prince Iwakura, acting in behalf of His Majesty who was unable to be present, and a great gathering of Ministers of State, Court attendants and other distinguished personages.

The gathering assembled in the Sanctuary at 9 a.m. In due course a band of priestly musicians played their sonorous music, while other priests, garbed in most ancient costumes, moving with solemn, measured step offered to the gods the gift of the harvest. The Chief Ritualist having made his obeisance at the sanctuary was followed by her Majesty the Empress, who was accompanied by her lady-in-waiting, Lady Miyaji. The Crown Prince and his Consort were represented. Next to worship were other members of the Imperial Family, followed by the highest officers of State, and officials of the Household. The doors of the shrine were then closed, and the first

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part of the programme was finished. At midday the sanctuary was again opened, when the members of the nobility and lower officials observed the same rites. The ceremony was concluded at one o'clock.

—*Advertiser.*

SUICIDE IN JAPAN

The late Mr. Karasaki whose tragic death is so fresh in our memory is now believed by the most of his fellow students of the Tokyo Imperial University, not to have sacrificed his life in vain. His death was an inspiration to many of the students with whom the sense of honor was waning by their tendency to be Westernized in a wrong way. There is evidently a tendency among the young men at present of adopting such sentiments of the West that they find convenient for their weak minds to adopt, leaving aside the best of the sentiments and ideas underlying the Western civilization. Thus they are making themselves moral cowards. To cite an instance, the conception toward suicide is undergoing a radical change among those who are to be classed as civilized moral cowards. Suicide is condemned in the West as a cowardly act, and those weaklings find it quite convenient to adopt for themselves this Western conception of taking one's own life.

We must not be understood as inciting or encouraging suicidal act. What we want is simply to point out that a new idea is now in existence with regards the act of which we have a traditional sentiment of the most sacred import.

To those westernized weaklings Mr. Karasaki is a downright fool; but to those who still retain the old sentiment, he had sacrificed his life actuated by his sense of honor and in reparation for the disgrace for which he held himself solely responsible. Space forbids a longer elucidation of his motives, and we venture to place on record that Mr. Karasaki had not died without a good result.

Among the wholesome effects attending his death, the most prominent will be the greater care, with which some of the professors of the University will come to read the examination papers. We have often heard that there are some professors who never carefully read the answers written by the students, but give marks quite mechanically without the least consideration for the actual merit of the papers. To such professors, the death of Mr. Karasaki will come like a voice from on High, and most vividly bring home to their minds the weight of responsibility as teachers and examiners. They will come to know and feel that in examination rooms each and every one of the scholars is trying a vital issue in his life.

—*The Tokyo Ni-hi-Nichi.*

SHIRASE PARTY IN SYDNEY

Mr. Miura, a member of the Shirase Party, returned to Japan on the *Kumano Maru*. According to his report, the party was suffering greatly from the want of their daily food, rice. As their allowance for daily rations is only four *sen*, they are compelled to live on the worst kind of rice, half rotten pickles, and sometimes even on wheat powders. They have, of course, some good provisions in the main ship which now lies in the dock. To fetch it from there, however, would cost them 30 *sen* per man, which is too much for those who must look to the *rin*. Nevertheless they are all in good spirits and are diligently studying botany, astronomy, geography, surveying, etc. They have a firm determination to attain their final object at all costs, and never take a drop of any kind of spirits or eat any warm food, in this way preparing for the hardships of the antarctic regions. They are now eagerly awaiting the return of Captain Nomura who came back to Japan some months ago to collect the funds necessary for the undertaking. They say that if the 15,000 *yen* can be obtained, they will dash to the pole, prepared, if necessary, to perish from hunger and cold

—*The Osaka Mainichi.*

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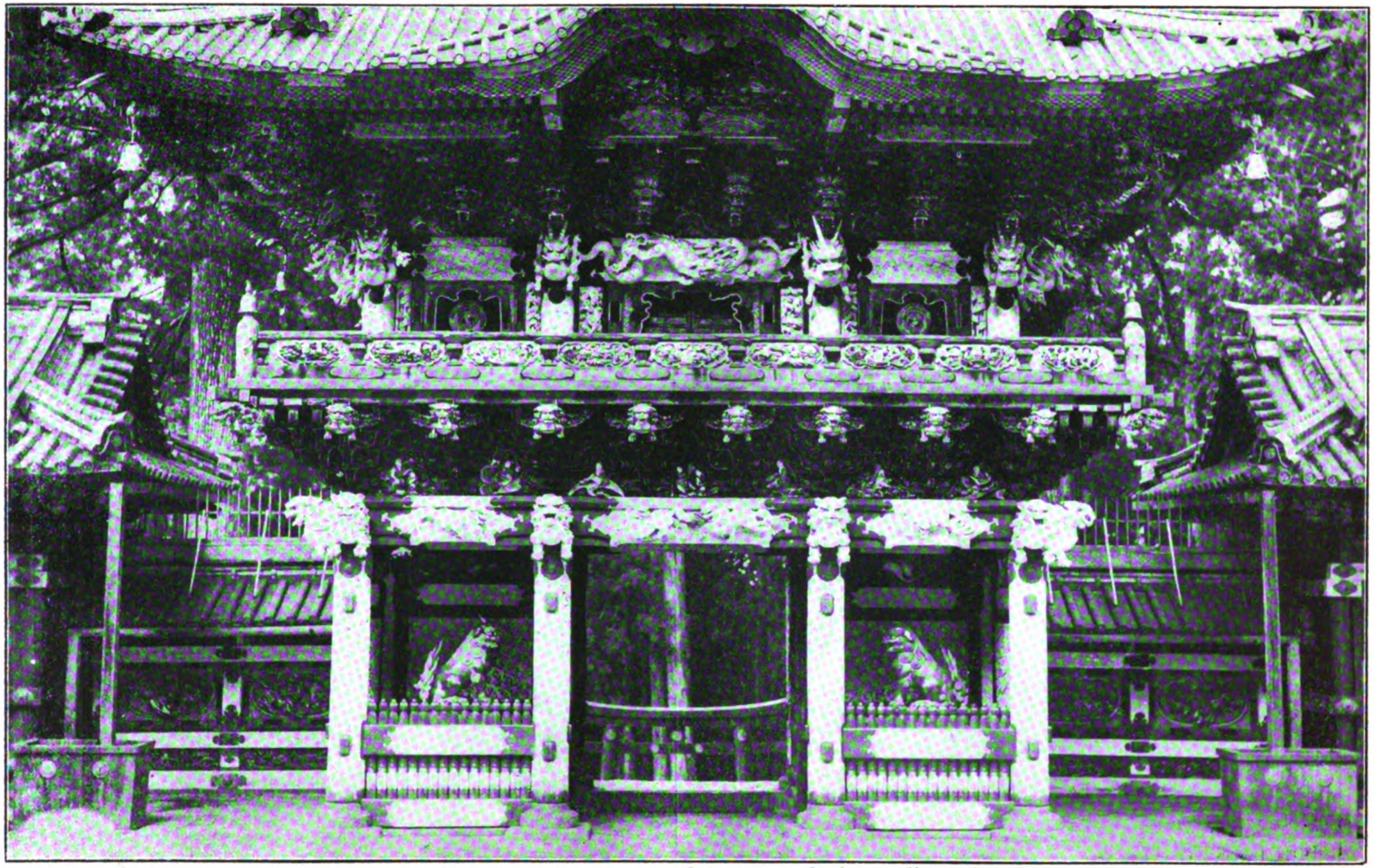

CARVED PILLARS AND DECORATION, TEMPLE GATE, NIKKO. *Colonnes sculptées et décoration de la porte d'un temple, Nikko.*
Geschnitzte Saülen und Verzierung des Tempeltores, Nikko.

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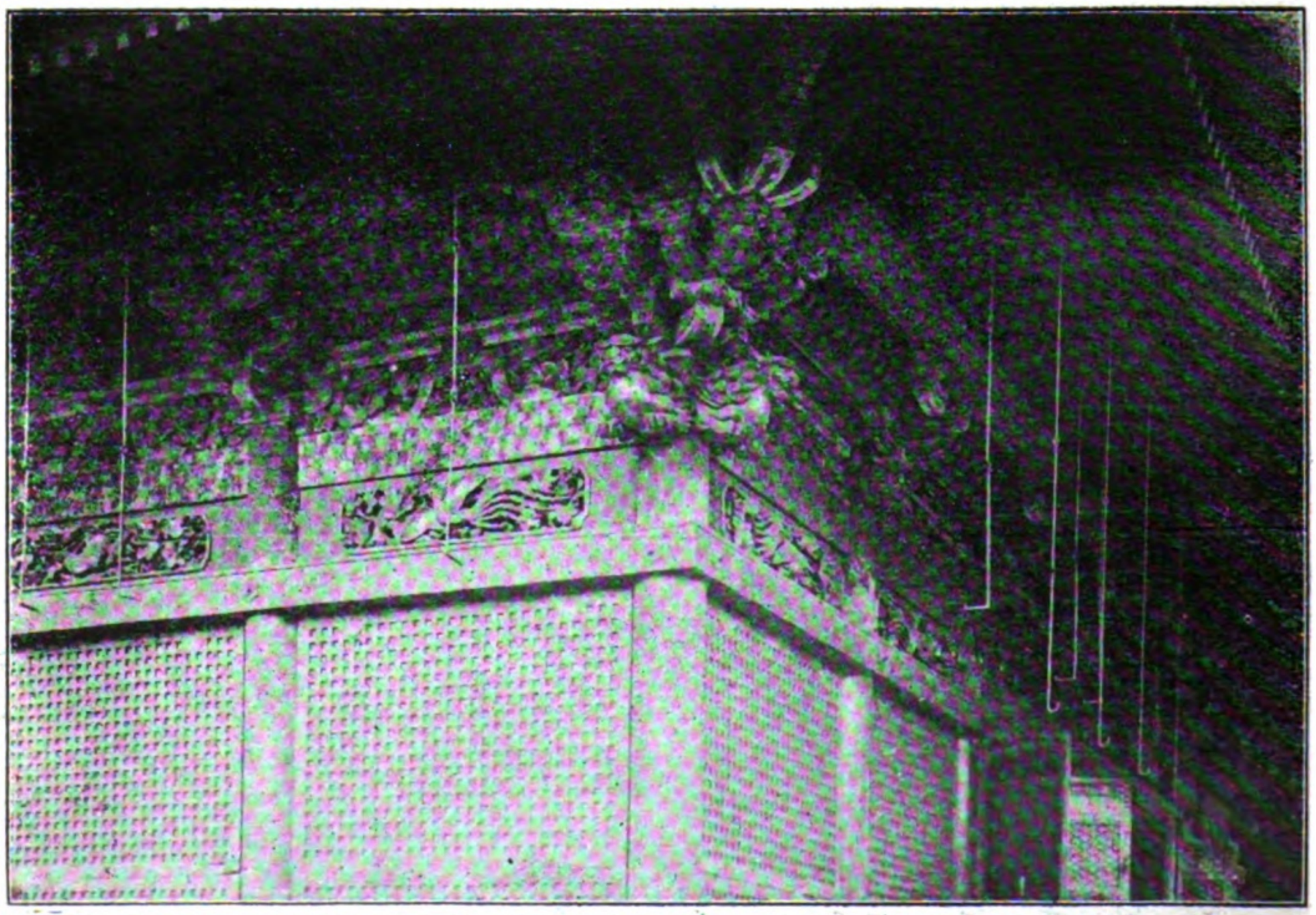
CARVING ON A TEMPLE ENTRANCE. *Sculpture d'une entrée de temple.*
Schnitzevei an einem Tempeleingang.



CARVING ON EXTERIOR OF TEMPLE. *Sculpture à l'exterieur d'une temple.*
Schnitzerei an der Aussenseite eines Temples.

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DETAIL OF EXTERIOR CARVING. *Détail d'une sculpture extérieure.* *Detail einer äusseren Schnitzerei.*

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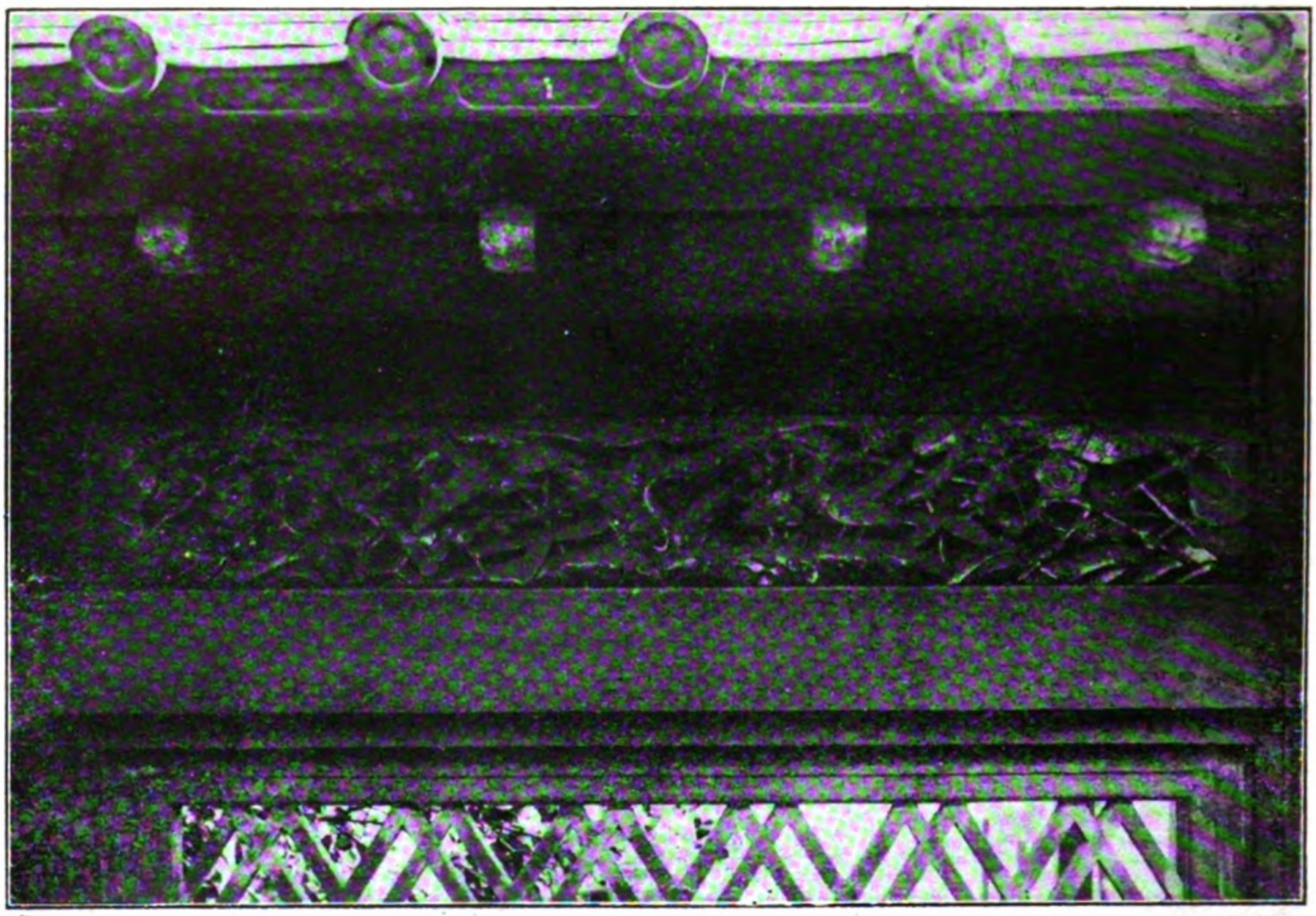

CARVED UPPER PANEL IN TEMPLE FENCE. *Partie supérieure sculptée d'un échalier de temple. Geschnitztes Oberstück einer Tempelumfriedigung.*

CARVED LOWER PANEL IN TEMPLE FENCE. *Partie inférieure sculptée d'un échalier de temple. Geschnitztes Unterstück einer Tempelumfriedigung.*

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BOYS FLYING KITES. *Garçons avec cerfs-volants.* *Knaben mit Drachen.*

"OGURA HYAKUNIN ISSHU," A GAME OF CARDS. *Un jeu de cartes.* *Ein Kartenspiel.*

AT NEW YEAR'S TIME

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STREET DECORATIONS. *Décorations des rues. Strassenverzierungen.*

"SHISHI-MAI," DANCING MINSTRELS. *Musiciens dançants. Tanzende Musikanten.*

AT NEW YEAR'S TIME

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GEISHA PAYING A CALL. *Geisha faisant une visite.* *Geisha zu Besuch.*

GEISHA PLAYING IN STREET. *Geisha jouant dans la rue.* *Geisha auf der Strasse spielend.*

AT NEW YEAR'S TIME

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THE JAPAN MAGAZINE

VOLUME TWO JANUARY, 1912 NUMBER NINE

THE PEACE MOVEMENT IN JAPAN

By GILBERT BOWLES

SOME difficulties which the peace movement in Japan faces are: The tendency on the part of some people to confuse the peace movement with socialism, of which there is such great fear; the thought that the peace movement may tend to weaken the sense of responsibility for universal military training and service; the reflex influence of big navies and "defense programmes" of other nations; the unfortunate fact that Japan lost the House Tax Case, the only one to which she has been a party before the Hague Court; the frequent and unaccountable talk of war between Japan and America, with accompanying suspicion, incrimination, and irritation, which awaken questions in the minds of the uninformed as to the sincerity of the whole peace movement; the lack of nation-wide inspiration and illumination as to the greatness of the peace movement which international peace congresses annually bring to Europe and America; the financial condition of the country and the consequent difficulty in securing adequate funds for peace work.

Favoring conditions and tendencies are: The spirit of inquiry which searches the ends of the world for the forces of progress; that phase of internationalism resulting from the study of other living languages, extensive travel and long residence in foreign lands, and knowledge, on the part of leaders, of the spirit and institutions of all great nations; an appreciation of the value of the friendly opinion of other nations and responsiveness to the public opinion of the world; the great national desire for educational, commercial, and industrial development, and the knowledge that the resources of the nation are all needed for this purpose; ready participation in great international and world congresses dealing with postal, commercial, sanitary, scientific, and other important questions; recognition of the inevitable tendency of the age toward world co-operation and the demands of civilization for the equilibrium of international peace growing out of mutual knowledge and based upon legal and judicial principles.

The Japan Peace Society was organized in Tokyo, May 18, 1906, by representative educators, jurists, religious workers and statesmen.

The fourth annual meeting was held at the Hall of the Higher Commercial School, Tokyo, in January 1910, when the inauguration of the second President, Count Okuma, to succeed Hon. S. Ebara, whose character and standing had had

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much to do in creating a favorable impression of the peace movement, took place.

Although prominently identified with many important organizations, Count Okuma has taken a deep interest in the Peace Society, frequently welcoming committees and directors' meeting to his own home. The active interest of Count Okuma with the organized peace movement goes back to 1890, when William Jones, Secretary of the London Peace Society, visited Japan in his tour of the world. To the peace declaration which he carried, Count Okuma, then Minister of Foreign Affairs, was glad to place his signature along with those of Bismarck, Li Hung Chang, and Grover Cleveland.

A membership canvass among representative men of Tokyo resulted in an increase of two hundred seventy-eight members. Among the members of the Society are two ex-Cabinet Ministers, eleven members of the House of Peers and fifty-four members of the Lower House, including the ex-President, Hon. S. Haseba. Among the foreign members are the Chinese Minister and the British and American Ambassadors.

Plans for the future are being worked out by the new Executive Secretary, Mr. S. Tomiyama, and Mr. T. Watase, a well-kown business man of Tokyo and for many years a member of the City Council. A financial canvass is now being made with a view to securing funds for much needed literature, lecture meetings, organization of local societies, newspaper publicity, investigation of current questions, library, office, and administration.

Every year since the organization of the Society special encouragement has been given to religious bodies in Japan to observe the third Sunday in December as "Peace Sunday." This last year many requests for literature were received from pastors of Christian churches.

The Oriental Peace Society of Kyoto was formed in the autumn of 1907, with Mayor Saigo as President, Drs. Suehiro and Tanimoto of the Kyoto Imperial University, Dr. Gulick and President Harada of the Dōshisha, Pastor Makino, the Chairman of the City Council and the President of Chamber of Commerce, as leading officers and workers.

On June 23, 1911, there was held at the Chamber of Commerce, Osaka, a meeting of the leading promoters of the Osaka Peace Society. Among the promoters are the Mayor, ex-Governor, proprietors of the two leading newspapers, Director of the Sumitomo Banking House, and the President of the Chamber of Commerce, all of whom signed the letters of invitation to three hundred leading citizens. Dr. T. Terao, of the Tokyo Imperial University, Vice-President of the Japan Peace Society, Mr. S. Tomiyama, Executive Secretary, Prof. Suehiro of the Oriental Peace Society of Kyoto, and Gilbert Bowles, Secretary of the American Peace Society of Japan, were present and took part in the discussions.

After several months of careful study and correspondence by a Promoting Committee of representative Americans, the American Peace Society of Japan was organized on January 30, 1911, at a public meeting held in the rooms of the Foreign Board of Trade, Yokohama, D. H. Blake, President of the Foreign Board presiding. The meeting was attended by diplomatic and consular officials, leading missionaries, educators and heads of American business houses. The Society started with a charter membership of one hundred eighty from all parts of Japan and Korea.

The first work of the Society was to send to Europe and America four thousand copies of the report of the inaugural meeting, containing the resolutions expressing the belief that the Japanese people sincerely desire "to maintain the most cordial relations with the Republic of the United States," and the address of Ambassador O'Brien in which he said: "There is no cause under the sun why there should be distrust between the people of these two countries."

Brief reports, letters, and articles have been sent to the foreign newspapers of Japan, the columns of which have been of great service to the cause. Corres-

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PEACE GATHERING, Y. M. C. A. *Congrès de paix au Y. M. C. A.*
Friedensversammlung in der Y. M. C. A.

A PEACE PARTY—COUNT AND COUNTESS OKUMA, DR. AND MRS. JORDAN.
Avocats de la paix—Le Comte et la Comtesse Okuma, le Dr. et Madame Jordan.
Befürworter des Friedens—Graf und Gräfin Okuma, Dr. und Frau Jordan.

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PROMINENT JAPANESE PEACE ADVOCATES—COUNT OKUMA, FROF. S. EBARA. *Japonais célèdres avocats de la paix—Comte Okuma, et Prof. S. Ebara. Hervorragende Japanische Befür-worter des Friedens—Graf Okuma, Prof. S. Ebara.*

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pondence with peace workers and peace societies in various parts of the world have laid the foundation for larger work in the future.

A letter and cablegram were sent to the National Peace Congress at Baltimore, May 3-5, and a letter to the Mohonk Conference on International Arbitration. Beginnings have been made in the way of co-operation with the Japan Peace Society and in publicity, helping the newspapers of Japan and America to utilize the best that is being said and done in both countries for the cause of peace.

The membership of the Society is limited to Americans residing in Japan, though former residents may become corresponding members without payment of fees, if willing to co-operate with the Society in collecting and distributing reliable information.

The organizations mentioned below are vitally connected, each in its own field, with the peace movement. The International Law Association of Japan, has more than five hundred members, and publishes a monthly magazine, the *Review of International Law*, much of the space being devoted to current issues affecting the peace of the world; the Japanese Group of the Interparliamentary Union, was organized June 10, 1908, when the Lower House of Parliament passed a resolution authorizing the President and Vice-President to represent the House, and providing that all members of the House should be recognized as members of the group thus formed. Eleven delegates attended the Brussels Conference last year. This year at least seven attended the Rome Conference. After returning from the Brussels Conference last year a number of the delegates took a deep interest in the work of peace societies. Three of the delegates to the Rome conference are members of the Japan Peace Society.

The Japan Association for International Conciliation has its office in Tokyo, with Hon. T. Miyaoka, ex-Councilor of the Japanese Embassy at Washington and Japan's representative in the House Tax Arbitration Case at the Hague, as General Secretary. The reports concerning the peace movement in Japan which the General Secretary sent to the Headquarters in Paris were printed in pamphlet form, copies of which were sent to French residents of Japan by the Japan Peace Society.

America's Friends Association, is composed of Japanese who have resided in America; the President is Viscount Kaneko. The Association entertains prominent American visitors and seeks to promote good-will between the two countries. It gave an important dinner to celebrate the conclusion of the recent treaty, prominent speakers being the late Marquis Komura, ex-Minister of Foreign Affairs, Prince Tokugawa, President of the House of Peers, and Ambassador O'Brien; one thousand copies of the report of these speeches were sent to Europe and America by the American Peace Society of Japan.

The Japan Esperanto Association cordially supports the peace work and publishes a monthly magazine. The vice-president and chief-director, Dr. Kuroita of the College of Literature of the Imperial University, was a delegate of Japan Peace Society at the London International Peace Congress in 1908.

"Society of One Purpose," an earnest group seeking: (1) To change the character of war so as to make it accord with modern civilization (from brutal to intellectual and spiritual struggle for human betterment; (2) to endeavor to educate the spirit of personal and national struggle and harmonize it with peace principles; (3) to emphasize not policy but principle in working for the promotion of the world's peace.

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WOOD CARVING

AMONG the many new activities which followed the introduction of Buddhism into Japan was the art of wood carving, which long remained in the hands of Buddhist priests, and naturally its only expression was in the form of images of the deities of their religion. The popularity which it attained created a great demand for temple idols, and those devoting themselves to carving the figures developed wonderful skill, and achieved work which ranks among the masterpieces of the world.

It is recorded that carving was executed during the reign of Emperor Bitatsu (472-585 A. D.), and the first artists mentioned are Shiba Tachito and his son, Shiba Tasuna. No examples of their work remain, however; but preserved in Horyuji, near Nara, is a figure four and a half feet in height, the work of the first Shiba's grandson, Shiba Tori, which is assigned to the first year of the reign of Empress Suiko, or 623 A. D.

The celebrated Shotoku *Taishi* (572-621) was a contemporary of Shiba Tori's, and is said not only to have given many commissions to the latter, but to have carved numerous figures himself, though very few of those attributed to him may be regarded as authentic; the work is considered superior to any of the same period, in refinement and grace. But it was not until the eighth century that the carving of images reached a notable stage of development in Japan, during the time when the splendid temples at Nara came into existence, and called forth the best efforts of all artisans.

The ninth and tenth centuries saw few carvers of talent and skill, and the next sculptors in wood, whose work advanced the art, were Kosho, and his son Jocho, "whose genius made the beginning of the eleventh century one of the most notable epochs of Japanese sculpture." [BRINKLEY]

Jocho's best work was destroyed by fire while it was yet new, but descriptions of the temple where his carved idols were installed tell us they were gilded figures, of Nyorai, Shaka and others, thirty-two, twenty and nine feet in height respectively; that there were a hundred Buddhas in one hall, and huge effigies of Fudo, Mida and Taison in others. The descendants and pupils of Jocho are designated as the "Sculptors of Nara."

Unkei is the next most prominent name among wood carvers belonging to what has been styled the Kamakura epoch, in which the carving of idols reached its highest point of perfection, never equalled before nor since.

Many excellent examples of Unkei's work are to be seen in temples, in the Imperial museums, and in various notable collections, such as Mr. Okura's in Tokyo; and the colossal figures, twenty-six feet high, of the two Deva kings that guard the gate of Todaiji, Nara, are regarded as his *chefs d'œuvre*. These figures are full of life and action, faithfully portrayed in every detail.

One of Unkei's pupils, Jokaku, even excelled his master, if the life size

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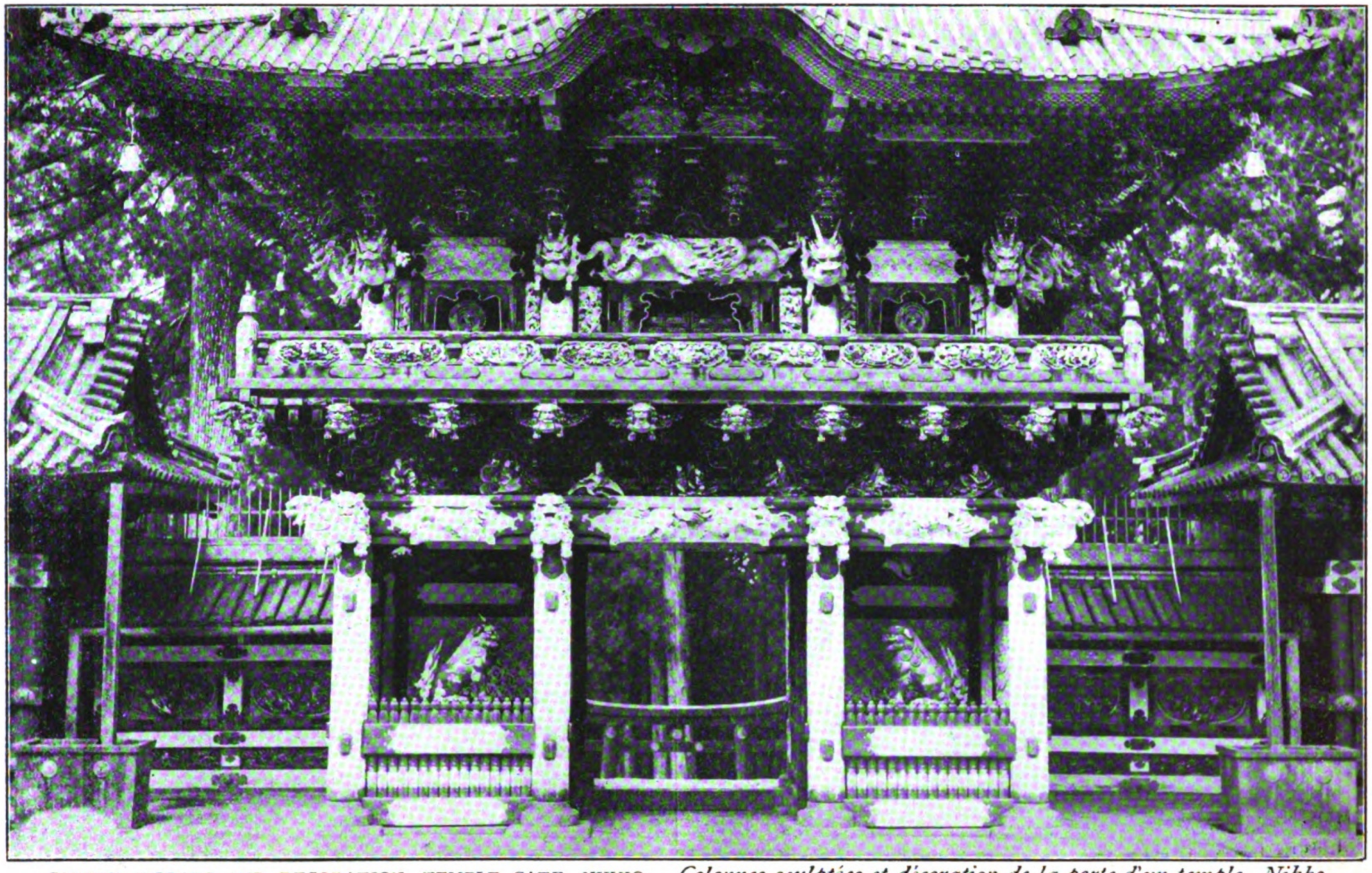

CARVED PILLARS AND DECORATION, TEMPLE GATE, NIKKO. *Colonnes sculptées et décoration de la porte d'un temple, Nikko.*
Geschnitzte Saülen und Verzierung des Tempeltores, Nikko.

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JAPANESE DWELLINGS

THE nature of the earliest form of Japanese house, it is now, of course, impossible accurately to ascertain, but one may feel quite sure it was of the simple and rudimentary sort used among the prehistoric races of the world. The exterior is supposed to have consisted of rude wooden poles lashed together, with a roof of boughs or bark. The Daijingu shrine in Ise is regarded by some authorities as the oldest type of Japanese architecture now known, and there is a disposition to assume that the earliest form of Japanese dwelling had something of the same simple proportions.

The first mention of tiled dwellings we find in a document dated 724 A. D. The houses of this period were built of mud plaster and wood. During the Heian period Chinese architecture came into vogue, and from that time Japanese houses and gardens were made in that fashion. The main building was arranged to face south; and on both sides of this were two other buildings called *tainoya*, the central structure being for the master of the household and the others for the rest of the family. In the garden, some distance from the front of the house, was a miniature lake and islets, something like what is still to be seen in Japanese gardens. From the annexes on both sides of the main building corridors extended towards the lake, at the extremities of which were *azumaya*, or pavilions. Of course only persons of distinguished position could afford such mansions as this; but the style set by the upper classes had a marked effect on the domestic architecture of the whole nation.

This will be the more easily seen if the exact proportions of the house are considered. The main building was forty-two feet square, thirty feet of which was used for the dwelling proper and the rest given to corridors and verandas. The walls were finished in a kind of latticed panel work, and the pillars were of natural round wood from which the bark had been removed. Spaces were covered with a mud plaster. Doors and windows were sliding screens made from wood frames and silk cloth or thick paper. Under the tiles of the roof was spread a layer of cypress bark something like the bark of the cedar. Some roofs, however, were made of overlapping boards. The *tatami*, or mats, were not permanently on the floor, as at present, but were thin, and left folded during ordinary times, and spread out to receive guests.

After the Heian period we find the Japanese dwelling much the same it continues to be to-day. The best model is to be found in the houses of the prosperous middle class Japanese, where there is first of all the usual gate with its two heavy posts topped with tiles, as in the Heian period. The gate of the great houses stands open by day; smaller householders have the gate closed, using a smaller gate cut in the large one, as a way in or out. From the gate on either side runs a fence or wall made of tiles, boards, or bamboo, completely surrounding the compound. Some of the tile fences stuck together

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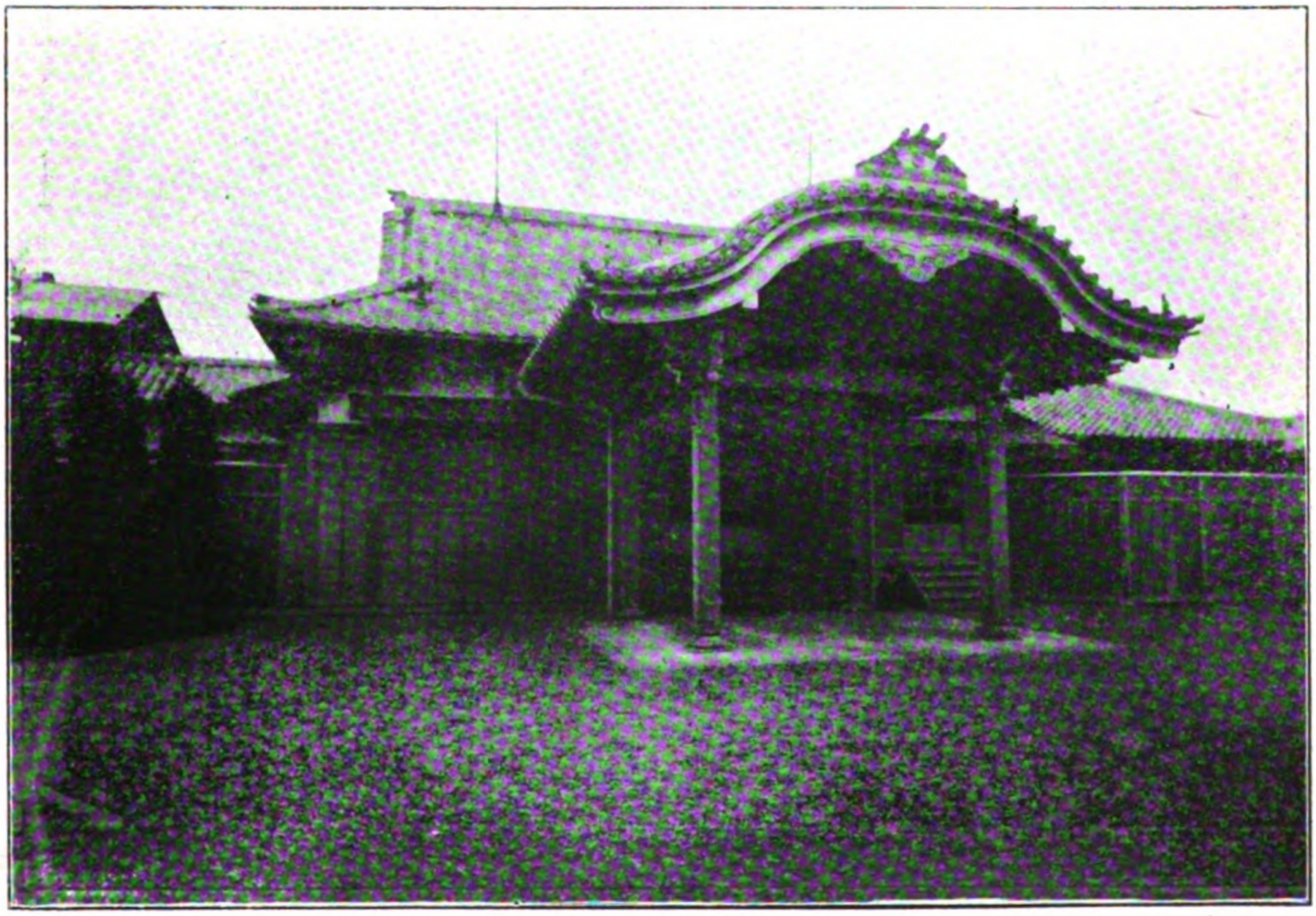
A TOKYO MANSION. *Maison seigneuriale à Tokyo.*
Ein herrschaftliches Haus in Tokyo.



PORCH AND FRONT DOOR OF WELL-TO-DO HOME. *Entree d une maison riche*
Eingang eines wohlhabenden Hauses.

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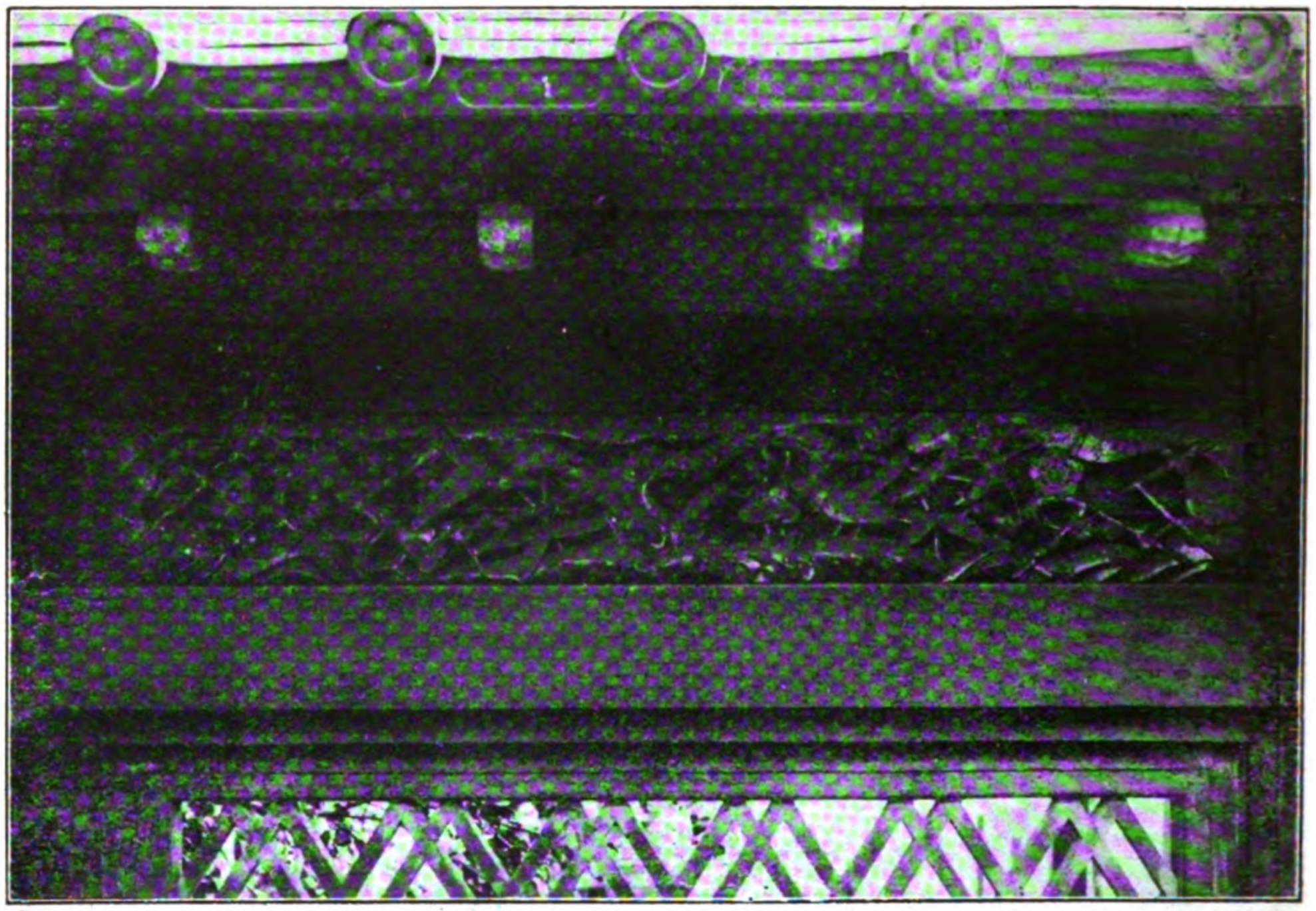

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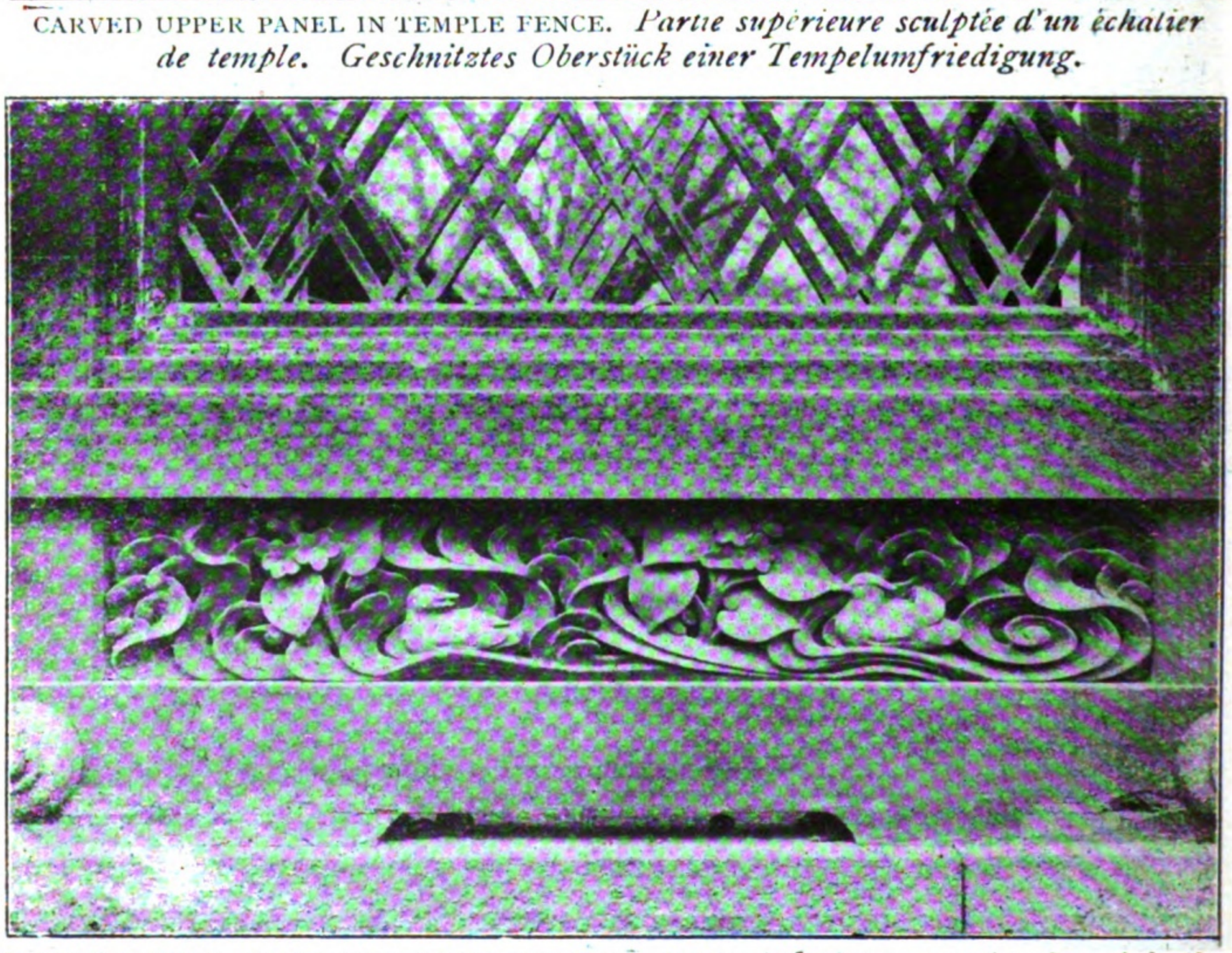

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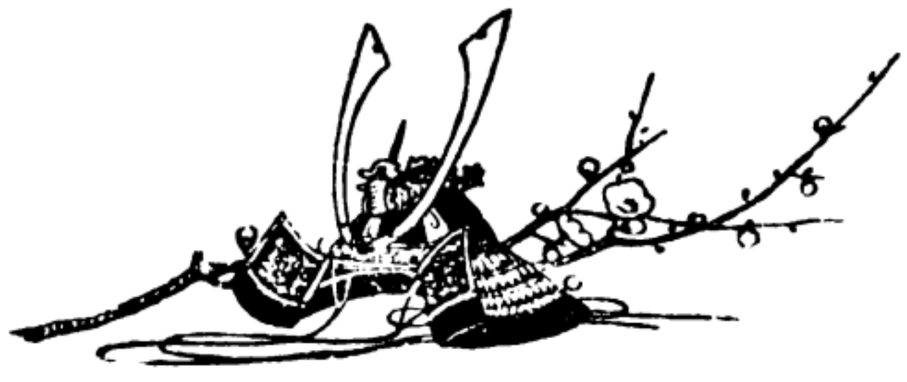

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SHOJI-GRAPHS

By EUGENE FRANCIS

(Mrs. Charles Burnett)

MY JAPANESE GARDEN

If I could pen it, I would be a better genius than any yet; and as that, I am not—just take my outline—my sketch in black and white, and build your ideal upon it. Your ideal of a Prince's garden, planned a hundred years ago in Old Japan, the Japan of the past, the Japan of beauty-worship and exquisite art.

My wonderful garden! Let your mind's eye paint it as I see it this moment with the sun warmly bright upon the trees and flowers, making that gaily lovely riot of dainty color which we see on ancient prints and painted fans, and must forever associate with the magic name—"Japan!" A summer chorus of *semi* sing undisturbed upon the boughs of cedar and cherry; and the white and gold-colored *cho-cho* flutter in happy little coveys, from garden end to end, like drifting blossoms before a summer breeze. The *tombo* also visit me in unrestricted numbers and iridescent glory. I think the word has gone round in the winged world that nets are forbid in my garden.

I cannot write for gazing out—and I think "surely my garden is loveliest so." Then I remember a new delight that will come with the passing hours—a delight that holds a haunting sense of "wishfulness"—in the dusk hour! When I walk in a d out among the little winding paths that lead to unexpected places—a half hidden wistaria bower or a tiny pond where lotus lie half-asleep upon its quiet breast, and smooth old giant stones invite to rest and meditation. In the last quarter of my dusk hour, when the shadows grow quite long and dark in places, I experience a half-fearful sense of delicious intrusion upon the Past—in those days before my garden, or Japan, knew the tread of alien feet; and I half expect to meet some picture Princess who walked these same paths a hundred years ago on tiny lacquered *geta*. Or, maybe—on a certain arched bridge I shall surprise the spirits of young lovers. For even the daughters of Princes were women first and old song and story tell us of tales of love, of dear dark eyes and lovely lips which

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echo an old-world romance contra-wise to popular theory. So, at some time, I am almost sure that if I listen—all alone—I shall hear my two-sword Knight breathe words of tender poetry to his gentle Lady; and I think he will say—I will understand, but cannot repeat it here, for "there is no teacher of Japanese poetry."

Yet, perhaps, when all is said, you had best see my garden by moon and starlight; when the little dwarf trees cast weird black patches across the moonlit spaces, and the bamboos stand tall and straight, like battalions of spear-armed, silent sentinels—and in the furthermost background, as far as the eye can see, a forest of century-old cryptomerias reach into dark, indefinite distance; when the iris bordering the little ponds look like white ghost-flowers a bloom in a shadow world: and lilies perfume the night as only Japanese lilies can! And oh! the Japanese nightingale—the *uguisu*—the voice of love in Japan!

I will confess only to you and to myself, that my pleasure in this garden is a strange one—savoring of an exquisite elusive memory. It is intangible, yet intimate—altogether unlike any other sensation I have ever known; as if in the background of my thoughts I had known this always, and now—had only come again into my own. Could I—Could It—have been?

A SUMMER STORM

Above me, little groups of clouds, like white wind-blown plum blossoms, hurry across a summer sky. I hear a *semi* singing on a bough; and from a low-branched cedar, a lark sends forth a joyous volume, his jubilate of high, sweet notes. A gentle breeze creeps through the garden, weaving the branches of the cherry trees and rippling into tiny waves the waters of the lake. Beneath the arching bridge, the fish flash back and forth like golden motes of sunbeam. The air is filled with the humming of bees, darting dragonflies, and fluttering butterflies—which I mistake at times for falling flowers—and over all, the glad warm blue of perfect summer.

- - - - - - - - - - - - -

Suddenly a shadow falls. There is a shiver in the grayness of the sunless light. The bird has flown away into the remotest heart of the near-by forest. The dragon flies are tiny ugly darting demons, with no answering flash of sunlight

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bath is common. The Japanese bathtub is somewhat of a curiosity to foreigners. It is a long tub some three feet high, with a stove in the end of it. The bath is large enough to accomodate two or three persons at the same time; and as the bathers wash before entering, the water is not changed more than once a day.

The Japanese house has no bed room as such, any room in the dwelling being capable of transformation into a sleeping apartment on a moment's notice. The Japanese do not require bedsteads and mattresses as do foreigners; they sleep on *futon*, heavy pads made of cotton batting, which are spread on the soft *tatami* floors at night and put away in closets during the day. There is, however, usually a room known as the *chanoma*, or tea room, in most houses, corresponding to the dining room of the European house. There is never a *tokonoma* in the tea room, but always a *nagahibachi*, or long brazier, with a fire for keeping the kettle hot. In this room all the more intimate acquaintances of the family are invited to chat and drink tea, the *kyakuma*, or guest room, being reserved for strangers.

The average Japanese house contains eight rooms: the vestibule, the guest room, the tea room, the wife's room, the man servant's room, the maid's room and kitchen. But the number of rooms increase with the importance of the householder, the better classes having a study, a master's room and various other apartmeuts. The Japanese *tatami* is 3×6 feet in size and a room is designated as a three mat room or a fifteen mat room, the latter being about the limit. Eight and six mat rooms appear to be the most common.

The majority of Japanese houses are but one story high, but the two-story style is coming more and more into use. The latter appeared first in the Ashikaga period, the most prominent examples of such being the *Kinkakuji* and the *Ginkakuji* of Kyoto, which show to what magnificent proportions some of these structures attained in the Ashikaga period. The three story house is rare in Japan, on account of the prevalence of earthquakes. It was in this period, too, that verandas began to appear, these extensions being usually about three feet wide and in the front of the house opposite the garden. The entire Japanese house is closed at night by *amado*, or sliding wooden shutters which run in grooves around or over all windows, doors and verandas. The house is then so proof against burglars that it is proof against fresh air.

Among the more artistic features of a Japanese house is the ceiling of the rooms, which is covered with thin wood with long slats laid across to keep the ceiling in place. In old Japan there was much rivalry among the nobility to see who could have the widest boards in the ceiling of a room, some succeeding in being able to boast of a whole ceiling made from one piece of camphor wood. The rooms are divided by sliding doors, called *fusuma*, which are usually very artistic, being covered with decorated paper; while over the door is often a pretty piece of open work. In some of the more important houses the *fusuma* are often painted by famous artists and become gems of art, a custom that has come down from as early as the Kamakura period. The handle for sliding the *fusuma* open or shut is a piece of metal that often affords the

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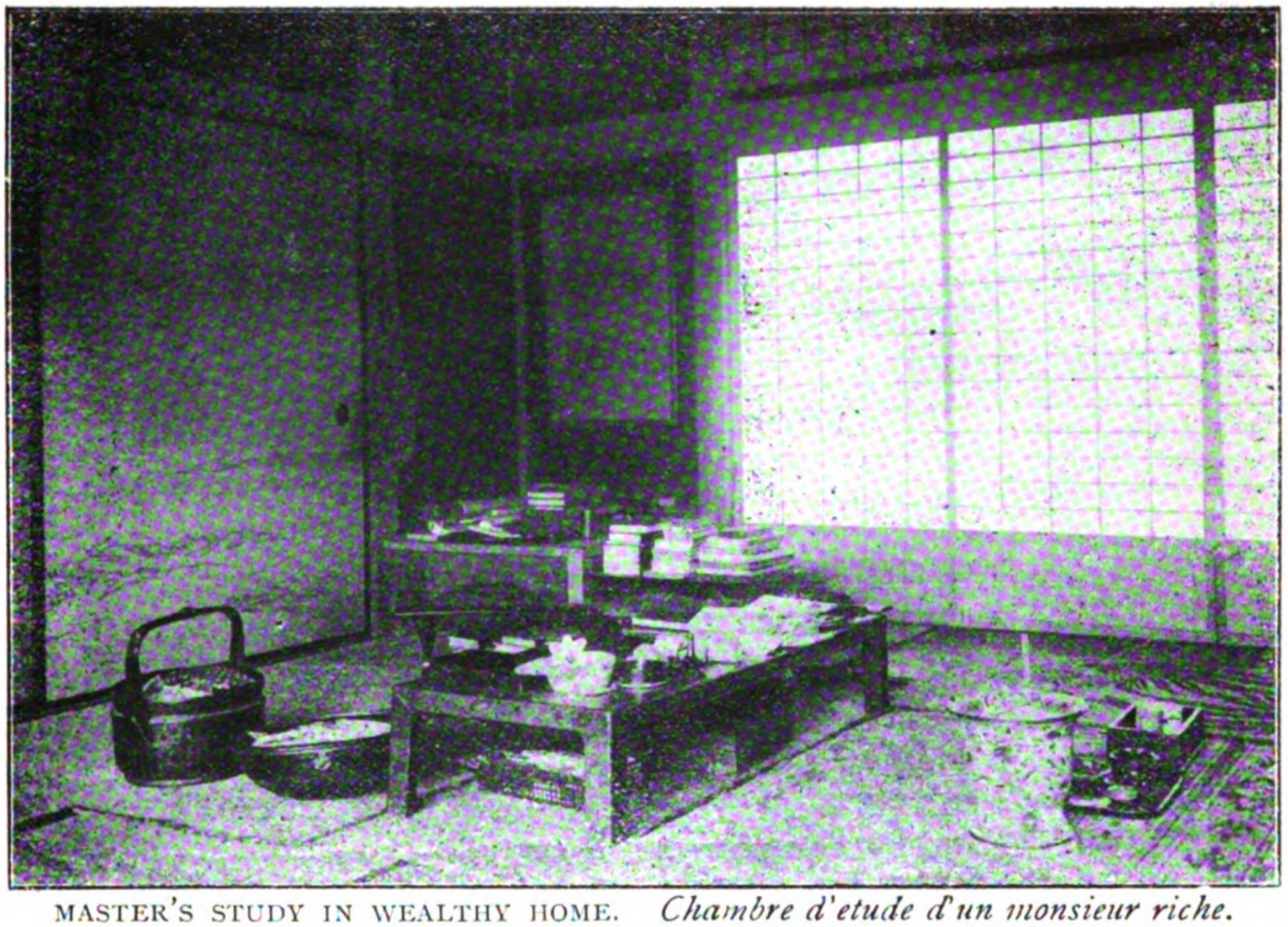
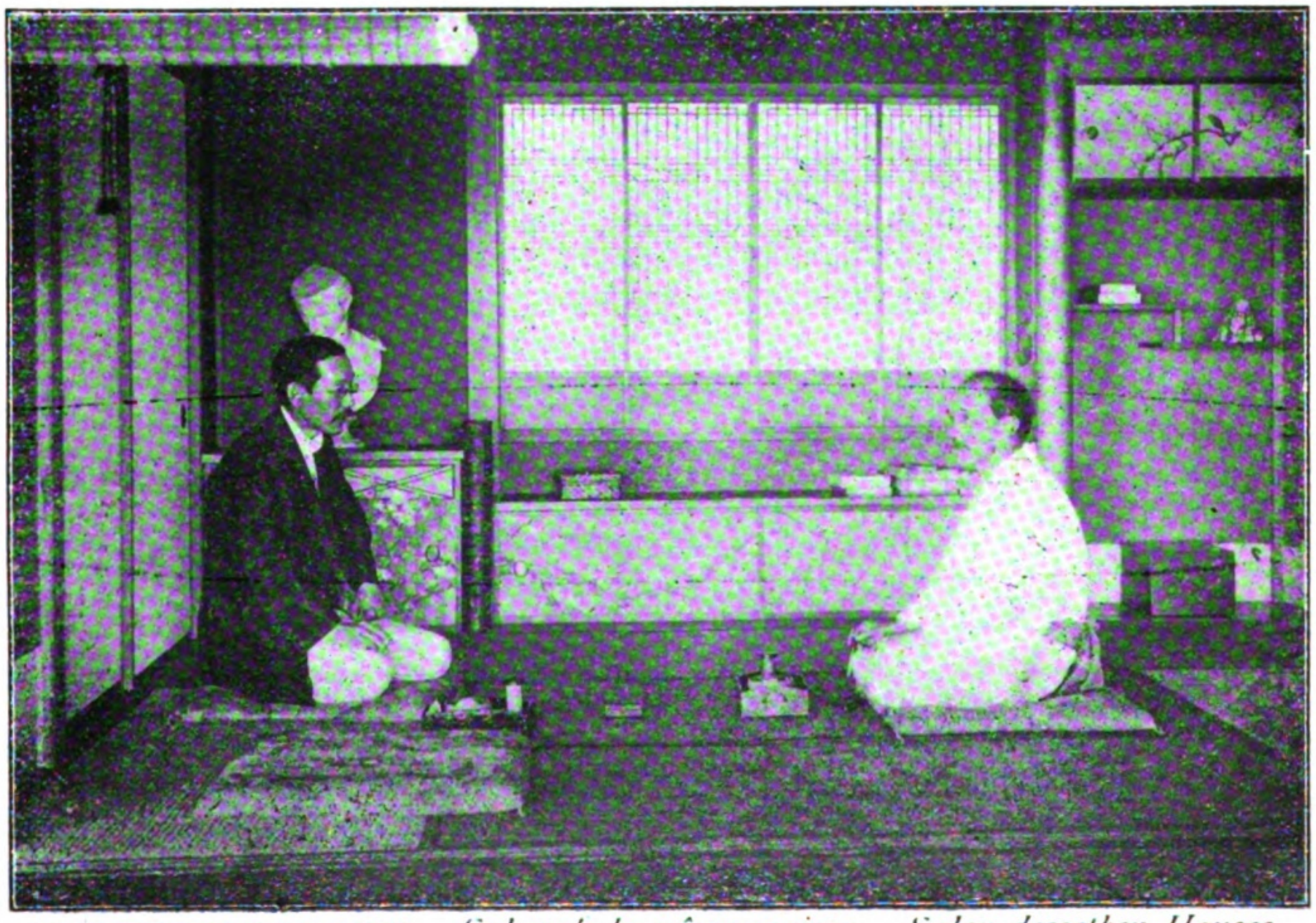


MASTER'S STUDY IN WEALTHY HOME. *Chambre d'etude d'un monsieur riche. Studierzimmer eines reichen Herrn.*



DRAWING-ROOM IN SAME. *Salon de la même maison. Salon desselben Hauses.*

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JAPANESE DWELLINGS

THE nature of the earliest form of Japanese house, it is now, of course, impossible accurately to ascertain, but one may feel quite sure it was of the simple and rudimentary sort used among the prehistoric races of the world. The exterior is supposed to have consisted of rude wooden poles lashed together, with a roof of boughs or bark. The Daijingu shrine in Ise is regarded by some authorities as the oldest type of Japanese architecture now known, and there is a disposition to assume that the earliest form of Japanese dwelling had something of the same simple proportions.

The first mention of tiled dwellings we find in a document dated 724 A. D. The houses of this period were built of mud plaster and wood. During the Heian period Chinese architecture came into vogue, and from that time Japanese houses and gardens were made in that fashion. The main building was arranged to face south; and on both sides of this were two other buildings called *tainoya*, the central structure being for the master of the household and the others for the rest of the family. In the garden, some distance from the front of the house, was a miniature lake and islets, something like what is still to be seen in Japanese gardens. From the annexes on both sides of the main building corridors extended towards the lake, at the extremities of which were *azumaya*, or pavilions. Of course only persons of distinguished position could afford such mansions as this; but the style set by the upper classes had a marked effect on the domestic architecture of the whole nation.

This will be the more easily seen if the exact proportions of the house are considered. The main building was forty-two feet square, thirty feet of which was used for the dwelling proper and the rest given to corridors and verandas. The walls were finished in a kind of latticed panel work, and the pillars were of natural round wood from which the bark had been removed. Spaces were covered with a mud plaster. Doors and windows were sliding screens made from wood frames and silk cloth or thick paper. Under the tiles of the roof was spread a layer of cypress bark something like the bark of the cedar. Some roofs, however, were made of overlapping boards. The *tatami*, or mats, were not permanently on the floor, as at present, but were thin, and left folded during ordinary times, and spread out to receive guests.

After the Heian period we find the Japanese dwelling much the same it continues to be to-day. The best model is to be found in the houses of the prosperous middle class Japanese, where there is first of all the usual gate with its two heavy posts topped with tiles, as in the Heian period. The gate of the great houses stands open by day; smaller householders have the gate closed, using a smaller gate cut in the large one, as a way in or out. From the gate on either side runs a fence or wall made of tiles, boards, or bamboo, completely surrounding the compound. Some of the tile fences stuck together

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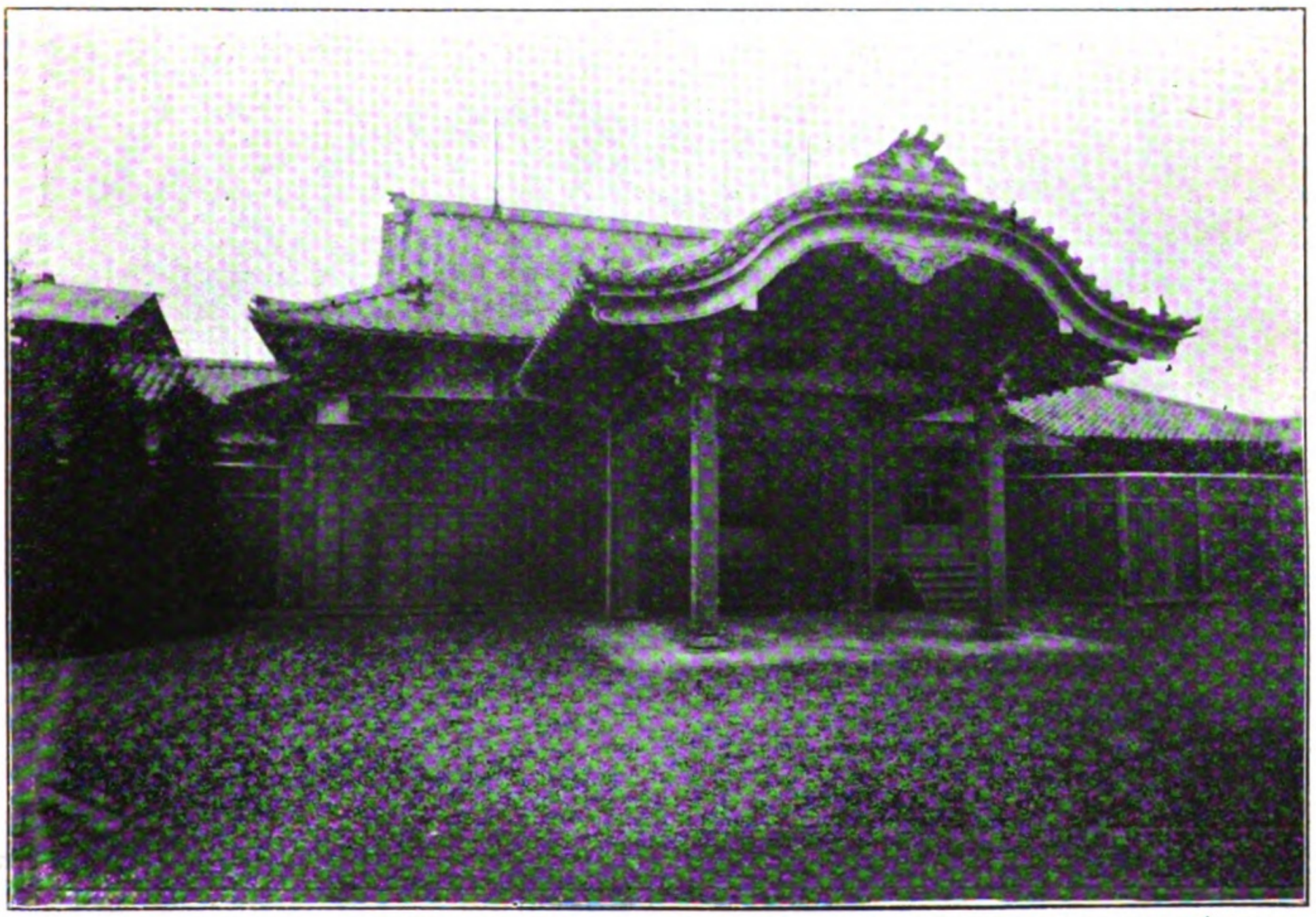
A TOKYO MANSION. *Maison seigneuriale à Tokyo.*
Ein herrschaftliches Haus in Tokyo.



PORCH AND FRONT DOOR OF WELL-TO-DO HOME. *Entree d une maison riche*
Eingang eines wohlhabenden Hauses.

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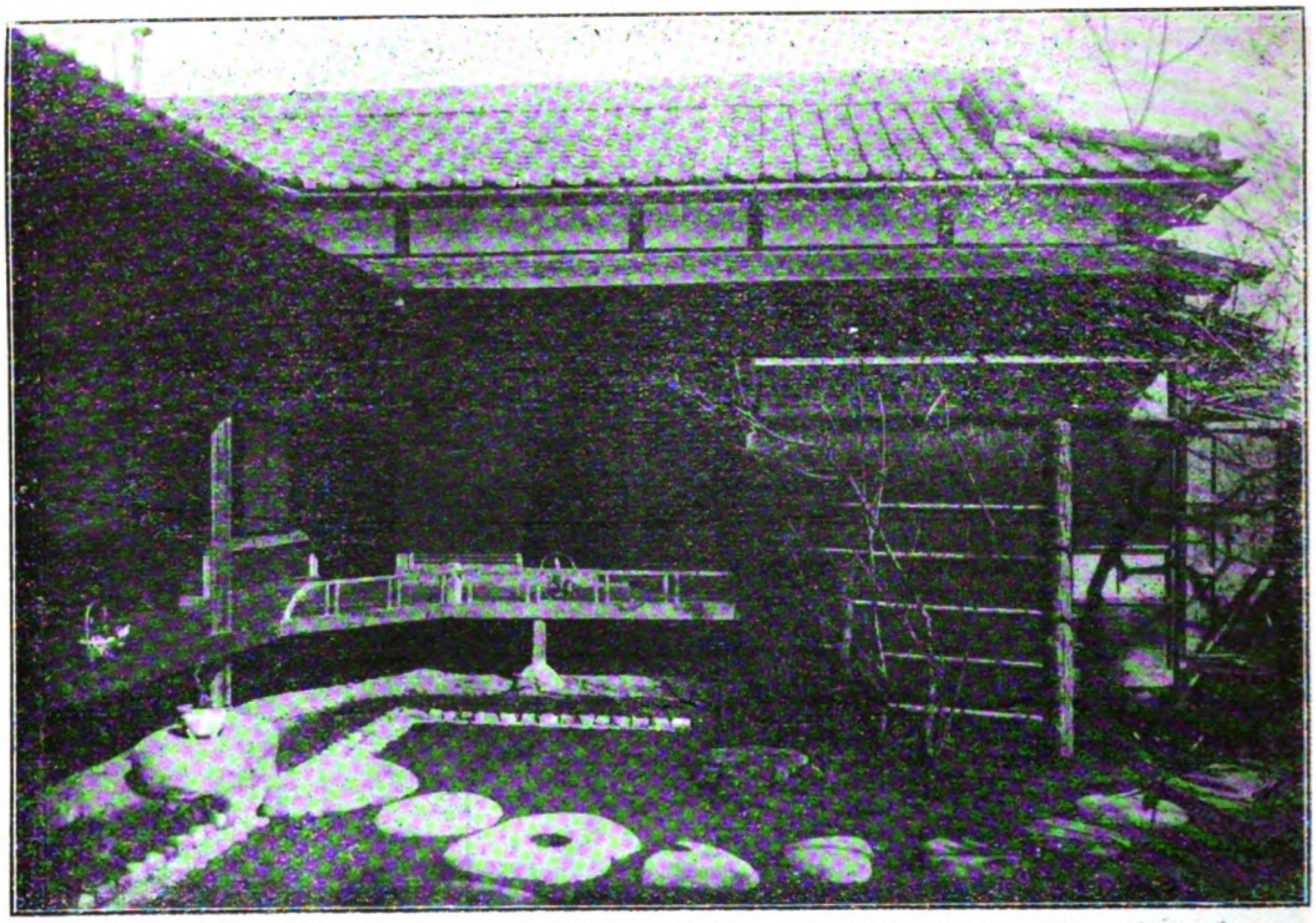
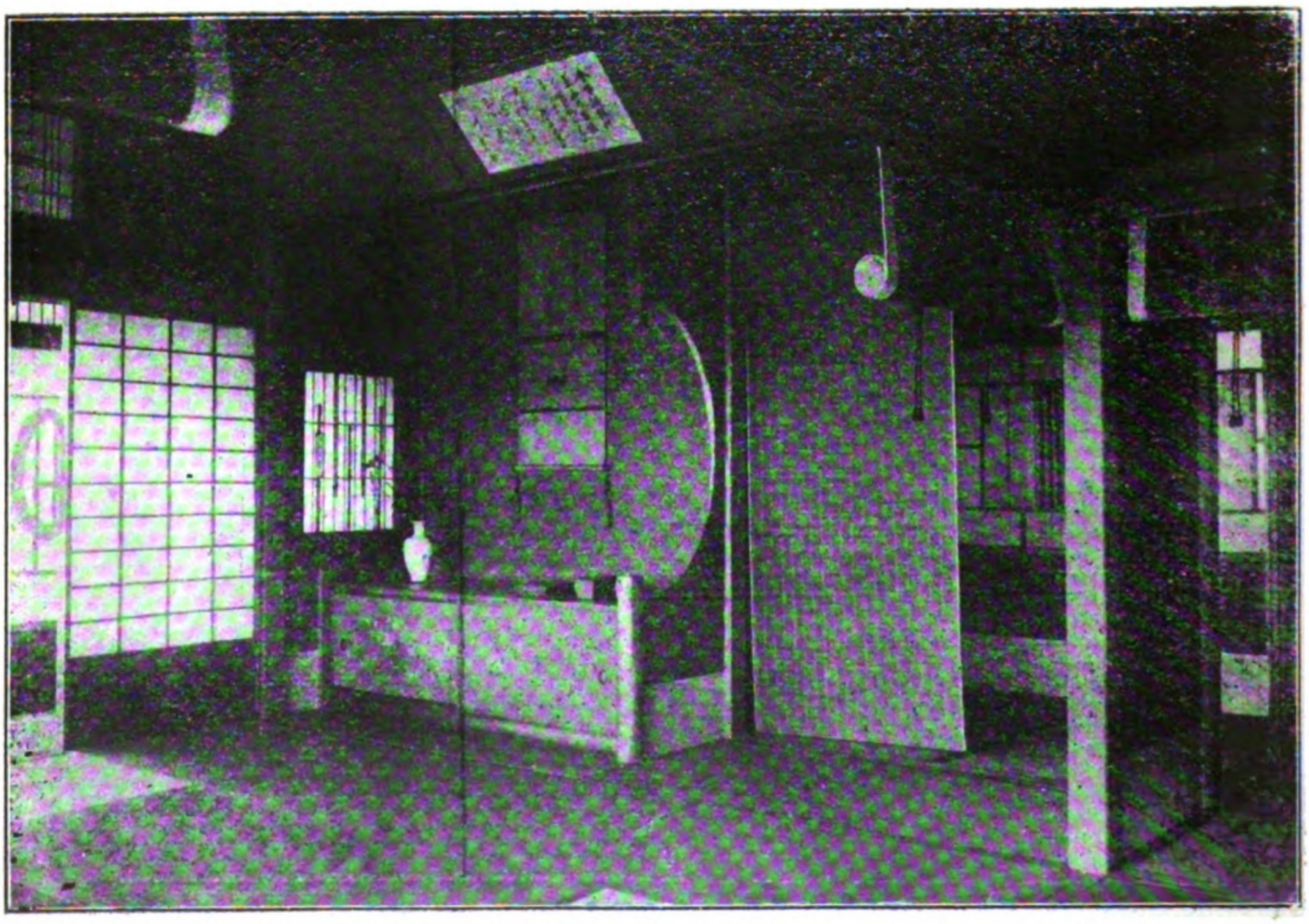


"ENGAWA," OR PASSAGE WAY, AND GARDEN. *Engawa, ou couloir, et jardin.*
Engawa, oder Durchgang, und Garten.



RECEPTION ROOM, SHOWING "TOKONOMA." *Salle de visites avec 'tokonoma."*
Empfangszimmer mit "tokonoma."

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with mud remind one of the old Roman walls to be seen in parts of Italy, the tiles being laid on the flat. Such walls are now going out of fashion, the board, stone or brick wall receiving the preference. Passing through the gate one enters the small yard and then the vestibule of the house, called the ***genkwan.*** First there is a clay or asphalted floor where shoes or *geta* are left, when a few steps take one up to the floor of the vestibule proper, which is a space varying from six to eighteen feet square and covered with *tatami.* The older form of vestibule seems to have been of smooth wood, as many still are, this being the Chinese fashion. It was used in temples and schools and later the dwellings of the priests in the Ashikaga period, until finally the fashion spread to nearly all Japanese dwellings.

Leaving the ***genkwan,*** we pass an antechamber and into the guest room, the chief place of honor in which is the ***tokonoma,*** or recess in the side of the room. This recess has a raised floor on which is placed a small table with a vase of flowers or flowering plant. The ***tokonoma*** seems to have been a development from the old custom of having a raised plank in the room for holding writing materials, desk as it were, the plank being known as the *oshiita.* After the coming of Buddhism the use of the ***butsudan,*** or Buddhist altar, became common, and this had a further effect on the style and shape of the ***tokonoma.*** The size of the ***tokonoma*** varies with the extent of the room, and the floor of it is of matting or polished wood, the walls being the same to those of the room proper. Besides the ***ikebana,*** or vase of flowers, there is often a ***kakemono,*** or hanging picture, on the wall of the ***tokonoma.*** The ***tokohashira,*** or pillar of the ***tokonoma,*** is usually a very fine piece of wood from some costly tree, such as the ***nanten,*** red sandalwood, the wood being left in its natural condition, and the more gnarled and crooked it is the better. During the Ashikaga period there was introduced the custom of having a small window in one side of the ***tokonoma,*** under which was a shelf for placing ornaments.

The room next in importance seems to be the kitchen, for like all good housekeepers, the Japanese lay great stress on the place where the staff of life is prepared. In a new house the other day it was noticed that the kitchen was practically the best room in the dwelling. The kitchen has a wooden floor, with a lower inclining one at one side, to drain water away. This latter is called the ***nagashi,*** or washing place, but in some cities, such as Osaka and Kyoto, it is on a raised place, the domestics standing on the earth floor while working. The open ceiling of a Japanese kitchen has a skylight or trapdoor which can be opened or shut by means of cords, at will, this being for the purpose of letting the smoke out, for Japanese houses have no chimneys. The most important article in a Japanese kitchen is the ***hettsui,*** or furnance, for boiling rice and other food. The cooking utensils are placed neatly on shelves around the kitchen.

Next in order of rank comes the bathroom. The people below middle class as a rule go to the public bath and, therefore, do not have bathrooms in the house; but among all the more respectable people the domestic

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THE FRIENDLY RELATIONS BETWEEN JAPAN AND AMERICA

By COUNT OKUMA*

(CONTRIBUTING EDITOR OF *SHIN-NIPPON*)

II

THE late Privy Councilor Viscount Fujimaro Tanaka made a second tour of Europe and America in order to enquire carefully into the educational systems of the various countries. After his return, he turned his whole attention to education and administration for over ten years; and it might be said that our Meiji education was formed by him. It was he who first saw the necessity of having normal schools in which to educate proficient teachers for the compulsory elementary schools; these normal schools were based on the American system.

We invited many American professors and at the same time we sent many students to study abroad; and most of our students who studied abroad entered the various American universities, just as did the young Chinese students, who came to our country a few years ago.

And after the return of our first young men who went abroad the seeds of civilization and enlightment were sown in the different departments to which they were attached.

Several Americans were invited to come over for other purposes than education. As in the instance of the Finance Department, which engaged the services of an American gentleman as advisor to the Customs Tax Bureau, and the Taxation Bureau invited the services of the then Director of the United States Taxation Bureau, as advisor. The management of the National Banks were also managed on the basis of the American banking system. Also in the Foreign Office an American was engaged. The present indirect and powerful advisor, W. Denison, was the gentleman then engaged in the Foreign Office.

In the engineering line Englishmen were most engaged, but in agriculture, many Americans were engaged, and this was because Americans excelled in this art, due to the fact that America abounded in extensive tracts of land which required tilling, and the management naturally was on an extensive scale, and the implements used were of the latest style. And this new system and knowledge gained was tried in the opening up of the Hokkaido. I think the chief obstacles in the opening up of the New World were the aboriginal Indians; and we had the same obstacles to overcome in the Hokkaido where degenerated Ainu live, and where the famous Hokkaido bear lives.

It was the first great undertaking of the Restoration to open up the great tracts of land and to endeavor to assimilate with the Ainu race, and this

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The plans of the city of Sapporo and the railway system throughout the whole of the Hokkaido were based upon American plans. Thus, for the opening up of the Hokkaido we have to be very grateful to America. This is another great reason for the friendly relations between Japan and America which we must never forget.

Now let us look into the commerce of both nations. I think commerce is the chief motive for causing friendly relations between countries. So, now, I will show you how we stand in commerce with the United States by laying before you a few statistics.

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Out of the total exports of our country, one third is sent to the United States; the principal of which are raw silk, tea, matting, earthenware, porcelain, and other miscellaneous goods.

The United States is our greatest and best customer and the imports from America are annually increasing, so that the balance is almost even at the present time. The reason for this is that our industries are fast increasing and the demand for machinery and material is rapidly increasing. Cotton for spinning purposes of course is needed, besides which kerosene oil, flour, machinery, leather, etc., are always wanted.

Another thing to be remembered regarding the great reasons for friendly relations between the two nations is that there are American missionaries among us, who work among the rich and poor alike, and though they may not be able to succeed as they wish, yet they are the people who help unite the two peoples who differ in race, thought, feeling, and customs. Meanwhile, the number of visitors to our country, for the benefit of their health or to enjoy sight seeing are annually increasing and the greater number of these visitors are well-to-do Americans.

Japan being a less wealthy country, the number of Japanese going abroad formerly was comparatively small, but of late years this has not been the case and Japanese visitors to America and other countries are gradually increasing.

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There are many other such instances of the good feeling of the United States for our country, but here is one which cannot be passed unnoticed. Toward the end of the Shogunate regime, Great Britain, America, France and Holland

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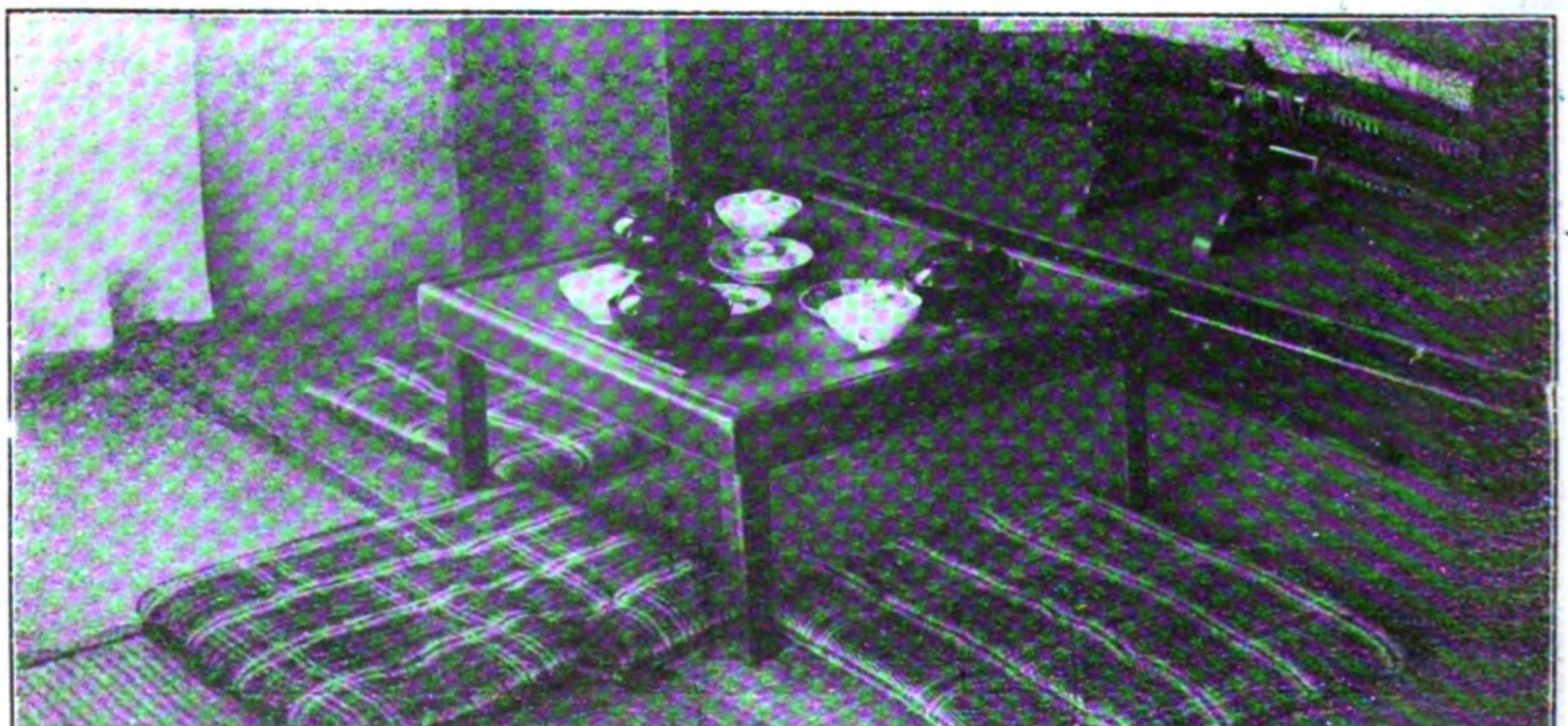
DINING JAPANESE FASHION. *Dîner à la Japonaise. Japanische Weise zu essen.*

ANY ROOM A BED ROOM. *Chaque chambre une chambre à coucher. Gedes Zimmer ein Schlafzimmer.*



THE SAME AS DINING ROOM. *De même une salle à manger. Auch Speisesaal.*

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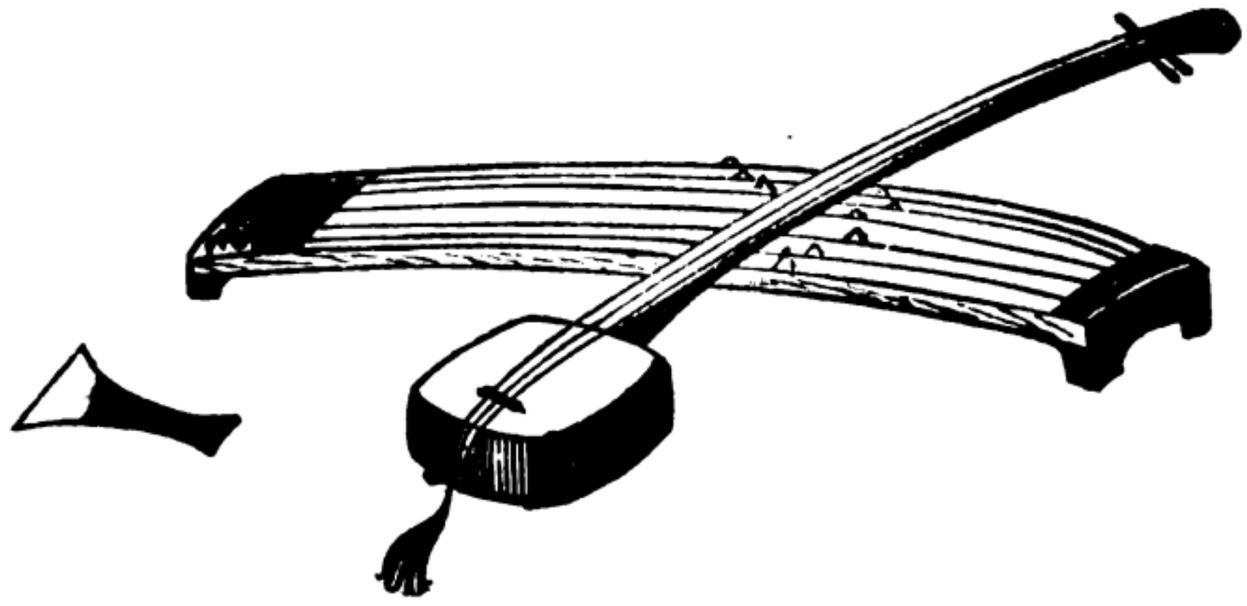
artist an opportunity of producing something unique. In the hot weather the screens are replaced by *sudare*, or screens made of reeds which allow free passage of air. As the rooms in a Japanese house open into each other there is not the same privacy that is possible in European houses, the conversation in an adjoining room easily being overheard. In summer the houses of the humbler classes are quite open to the public street, as the climate is decidedly warmer than in most western countries.

The roofs of most Japanese houses are covered with clay tiles, a detailed description of which was given in a recent number of the JAPAN MAGAZINE Some yet preserve the ancient custom of using thatch and wood, and sometimes the more modern substitute of tin or corrugated iron. Thatched roofs are mostly confined to the agricultural districts. On the whole it will be seen how very simple a construction the Japanese house is, especially in comparison with the more costly and elaborate structures of occidental countries; but the style of the West has already invaded Japan, and some of the wealthier class are already vieing with each other in erecting mansions such as are seen in London or New York, though as yet there seems no evidence of an ambition for castles. Needless to say, the house of the Japanese workingman is a neater, cleaner and more artistic habitation than the dwelling of a man of the same class in occidental countries; and it will be a sad day for the majority of the Japanese when the process of modernization now going on compels the poor man to build a box rather than a house to live in, and makes him pay much more for it than his own little hutch would have cost. However, there is someting to be said on the other side; for the foreign house is more conveniently ventilated than the Japanese, and it is more adapted to keep its tenants warm in the cold winter. Many are now building what are called semi-Japanese houses; with all the artistic features of the native house, and the good features of the foreign house added, such as airtight pine floors, the use of chairs in furniture, and windows that can be left open at night. It is probable that out of the evolution now going on in Japanese architecture, as in other things in the country, there will be born a dwelling that will exhibit the good features of both the foreign and native styles, and yet will be a production that is truly Japanese.



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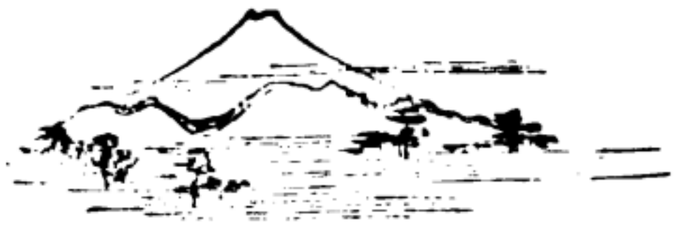
sent their warships against the Chōshu clan as a demonstration and bombarded the place; at this time the Shogunate offered an indemnity of $3,000,000 to the four Powers which the four Powers proposed to divide among themselves; however, America alone thought that it was a very unfair thing to demand an indemnity, but for political reasons she accepted her share from the other powers; and for a long time had the money put away in a certain bank in New York, it is said.

In 1883, America returned the full amount of her portion of the indemnity together with the interest which amounted to $185,000; our Government was grateful for the great kindness on the part of the United States and also struck with her justice.

After the money was returned, there was a great debate among our statesmen as to the manner in which this money should best be expended, and the majority voted that it should be expended on education, but I gave it as my opinion, that instead of using it for educational purposes, it would be far more appropriate to expend it on some memorial to the kindness of the United States, or to use it for the reconstruction of Yokohama harbor, which is a most important sight of New Japan: my advice was taken and since then the appearance of Yokohama Harbor has changed.

I have given you a rough idea and general sketch of the good feeling entertained between Japan and America; and from what I have said, I think you can easily see that this good feeling between Japan and America did not spring up in a single day, but was historically, peacefully and gradually developed. Of course during that long period of time we had our differences and mutual misunderstandings. But one cannot say that such occurrences never happen even in the best regulated homes; such things are usual with mankind and cannot be avoided. So that such slight conflicts which occasionally arise between America and Japan, may be regarded simply in the light of a family affair; it being only of momentary duration, and friendly relations are soon restored, because there is no radical difference of ideas.

We have now concluded a treaty with Great Britain, the sister country of the United States, and both America and England have always had the idea of bringing the world to peace; so also our country has had this idea. In these countries Japan has found two most staunch and firm friends. I believe, in future, as time advances, we shall be still firmer and stauncher friends, and it is not only the wish of our nation, but the wish of America also, to work for the cause of peace, so that we shall both be able to work together in this great cause.



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FIFTY YEARS IN JAPAN

By ARCHBISHOP NICOLAI

[The Jubilee Anniversary of His Grace, Archbishop Nicolai's coming to Japan as a missionary was celebrated July, 1911, by the Russian Orthodox Church in Kanda, with impressive ceremony. His Grace's very long residence in this country, commencing as it did before the Meiji Restoration, enables him to speak authoritatively upon many subjects, and his ability and talent add greatly to their interest as presented by him. We translate from the Japanese first published in the *Jiji* by the special permission of His Grace, the Archbishop Nicolai.—EDITOR.]

V

NOTWITHSTANDING the fact that there are, in Japan, followers of the Shinto, Confucian and Christian faiths, it can not be denied that Buddhism so largely predominates as to constitute the great moving religious spirit of the nation. Therefore, any one undertaking work in the field of religion had best first gain some knowledge of Buddhism.

Being convinced of this, I began studying Hindu religions, and acquainted myself with such books as the *Life of Shaka, His Doctrine and Buddhists*, by Oldenberg, a German writer; Max Müller's *History of Buddhism*; and *Buddhism and Its Developments*, by Wassilieff, Russia's famous Buddhist scholar. And feeling that these European writers could not give me a full insight into this religion of the East, and particularly the Buddhism of Japan, I made up my mind to learn it from the native priests themselves, and as preliminary study, read all the Buddhist books available printed in Chinese.

The books of Buddhist scripture which engrossed me most were the *Amida-kyo* and the *Dai Hannya kyo*, the latter a profound work of more than six hundred volumes. I was also deeply interested in the *Hoke-kyo*; and preserved in the library of my church are some of its cannonical books, whose pages are filled with notes in both Russian and Chinese, which I made from lectures by the Buddhist priests, which I attended daily.

I left Hakodate in 1868, coming to reside in Tokyo. I was not then so occupied with my mission work as now, and continued my Buddhistic studies, under a priest of the Shiba temple Zojoji, whom I was able to secure for my teacher, and frequently attended services at the temple to hear sermons or lectures.

On going there one day, I was invited by the priests into the main hall, or *hondo*, which I found in readiness for some special ceremony; the candles burning, and the head priest, with many of his subordinates, sitting in a row before the image of Buddha, preparing to read from the sacred scrolls.

I wondered at the quite unusual occurrence, and the priests, seeing that I failed to comprehend the situation began to explain, and I sat beside them listening in great astonishment. The fact was, that they had mistaken my zeal in studying Buddhism for my conversion to their faith and this was to be a ceremony in celebration thereof; they had understood through my application in learning the tenets of Buddhism, that

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I was converted and intended to become a Buddhist.

I was almost overwhelmed with surprise, but realizing what the consequences of any uncertain statements or inferences might be, and that much wrong would surely result from a lack of frankness, I stood up among them and addressed them in the plainest and most forcible language at my command, telling them they were in great error, and had completely misunderstood me. I explained that my interest in learning something of Buddhism was not through faith in it, but the hope of being better able to propagate Christianity, with knowledge of the religion which had been so generally ambraced by the Japanese. I assured them that I was not a possible convert, as I was a firm believer in the religion of Christ; but asked them to continue their prayers, allowing me to remain in silence to listen, without being made a factor in the function.

The disappointed priests proceeded with a service rather reluctantly, but it did not continue long, being, it seemed to me, rather hastily concluded. I regret to say that both proceedings and prayers were not altogether understood by me, and appeared to be more or less hollow to the priests themselves.

Of my reminiscences in connection with members of the Shiba temple, Zojoji, another incident stands out with particular clearness. In September, 1872, I officiated in the baptismal rites performed for a number of Japanese converts; the first occasion of the kind since I had been in Tokyo. At that time there were many who were under the impression that Christianity was still forbidden, while others considered all restraint to have been removed with the change of government. In fact, the policy of the Government officials was quite indefinite; and Christianity having been prohibited on penalty of death during the Tokugawa regime of several hundred years, made it seem a thing of terror, and it was very generally believed that adherents to our religion must still expect annoyance and persecution.

But I could see the light of day dawning for the propagation of Christianity in Japan, as soon as the anti-Christian Bakufu gave place to the Meiji rule, the declared intention of which was to open the country to foreign intercourse. But in the first stage of transition from one form of government to the other, Christianity did not escape oppression, and every one that I had baptized in Hakodate and Sendai had been made prisoners. With the exception of Sawabe Takuma (a *ronin* from the Tosa clan and close friend of the famous Sakamoto Ryuma), all were Sendai men. Knowing them to be sincere and earnest Christian converts, who would suffer even death rather than denounce their faith, I was in much distress as to their fate, when I learned of their arrest, and really feared they might be executed, so was greatly relieved when they were subsequently released.

I was under the impression that similar feeling existed in Tokyo also, and that any one professing the Christian religion would be subjected to various annoyances, if not officially punished by imprisonment. It was for this reason that I contemplated with greatest anxiety, the first baptisms which I gave to converts in Tokyo. As a minister of the Gospel of Christ, I could not

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willingly refuse baptism to devout believers, but I thought of the possible consequences to them with grave concern, knowing they would suffer persecutions, and indeed fearing it might even mean sacrificing their lives.

So it was after much considering, that I decided to perform the baptisms with private ceremony, and as much secrecy as possible, for I was fully persuaded that it would not only save those earnest Christians from abuses and persecution, but would also save the Government officials from adding to their acts of cruelty, and guilt of the blood of innocent Christians, thus rendering their minds more at rest when they should come to die.

Paradoxically enough, there is scarcely anything that becomes known more quickly than a secret. A day or two after the baptismal ceremony, which I thought had been absolutely private, I went as usual to Zojoji to receive instruction in Buddhism from the priest who was my teacher. When visiting the temple I always met an elderly priest who was in charge and on this occasion I tarried in his apartment for a cup of Japanese tea, and as we chatted pleasantly, he remarked, smiling significantly, that he had somethnig to show me, and gave me a paper to read. Most unsuspectingly, I took it, indifferently enough, and what was my amazement to discover it to be a detailed description of the supposed secret ceremony of baptism performed so recently at my residence in Surugadai, the Russian Orthodox Church then not having been built. The name of each one baptized, and drawings illustrating scenes from the ceremony appeared in the article, by which, I believe, I was more completely taken aback than at any time in my life ; finding that what I had taken such precaution to withhold from public knowledge had been so promptly and accurately divulged.

Two questions instantly engrossed me: 'What would now be the fate of those newly baptized Christians?' and, 'In what evil moment and by whom had they been betrayed so entirely and so quickly?' And I sat in silence until the priest, realizing my dilemma, spoke reassuringly, saying that I need feel no great anxiety, as nothing dire was likely to result from the facts made known.

This, of course, gave me some degree of satisfaction, but not until I learned under what circumstances the evidence in the document he showed me had been obtained, did I feel relieved.

He told me that the authorities of Zojoji were supervisors, as it were, of religious matters in the city, and information coming to the Government concerning such affairs was communicated to the priests of Zojoji, and in that way this document had come to them.

But I was still at a loss to know how, indeed, the Government had come by the report of my baptisms, and the priest could not exactly explain it. Striving to recall every individual present or connected in any way with the ceremony, I at last remembered that one person not a professed believer in Christianity was in attendance through the solicitations of one of the members of our church. I had been under the impression that he was an ardent student of the Christian religion ; understood his desire to witness the baptismal ceremony to spring from personal interest, and did not for a moment suspicion any other motive ; but now I wondered whether he

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had not been responsible for the report, and whether, indeed, he might not have been even a Metropolitan Police detective. At any rate, the report placed in the hands of the Zojoji priests by the Government officials with orders to take any action they considered necessary, disclosed nothing they found objectionable, and they turned it over to me with assurances that I need apprehend no trouble whatever from it.

I trembled as I thought of what the consequences might have been if the same thing had taken place during the Tokugawa regime, and in my heart I blessed the spirit that animated the new Government.

Let me make here some further remarks about the people of Japan, some knowledge of whom I feel I may claim after living so long among them. As regards evangelizing Japan, it is my belief that the Japanese themselves can accomplish more than foreigners, and that they should be largely in charge of the work. Do not misunderstand me to mean that Japan of to-day has no further need of foreign missionaries in evangelical work; in its present condition, one or two may be necessary, but I do not recognize the need of so great a number as the Episcopal, Catholic and several other denominations of Christian churches have on the field.

For that reason, from the first few years of the Meiji era, I have mainly sought the counsel of the Japanese, instead of foreigners, in matters appertaining to mission work where conference seemed advisable. Beside myself, there are but two foreigners (a bishop and a pianist) in the mission work of the Russian Orthodox Church; all other workers are Japanese, and they have shown themselves able to cope with their undertakings. Personally, I consider them in no way inferior to Westerners, intellectually nor as to efficiency, in any line; but it is doubtful whether their capabilities are yet fully apparent to the Western world in general.

Compared with conditions at the time of my coming to Japan, national education appears to have taken great strides forward, and Japan ranks well to the front with countries in which the school master is abroad. But she should have her attention called to the fact that national character cannot be built up with education only; the nation's morals can not be perfectly developed merely by the introduction of the knowledge of certain principles. The people must have the religious inspiration that will put those principles into practise; and until national education includes religious training that will inculcate a moral attitude, it can not be said to be established upon a firm foundation, whatever its seeming progress.

(*To be concluded.*)

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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPARTMENT OF EDUCATION

(TRANSLATION)

XIII

THE military rule of the Tokugawa *Shogun*, founded by the illustrious Ieyasu, was in its last stage of decay, but the prestige attained through three hundred years of supremacy was still dominant. The urgent question of diplomatic relations with foreign countries made it of utmost importance to unite public opinion, and Saigo and Okubo, serving under Hisamitsu tried several expedients.

When it became known that the Bakufu would undertake a second invasion against the Choshu clan, on account of the latter's insubordination, these two, Saigo and Okubu, being confident of the utter inability of the Bafuku to successfully oppose the combined forces of the two clans, ordered arms and warships from England in the name of the Satsuma clan, to be supplied to Choshu; thus the two most powerful clans, which had suffered the humiliation of defeat at Sekigahara, united against their one time common enemy, and successfully repulsed the attack, compelling the *Shogun's* forces to retreat.

In the meantime the death of the fourteenth *Shogun* had placed Tokugawa Yoshinobu, the fifteenth and last *Shogun*, upon the tottering seat of the military rulers. Peace with the Choshu clan was concluded in the same year, 1867.

Prince Hisamitsu was summoned by the Emperor to a Court Council at Kyoto, of which the lords of Echizen, Tosa and Uwajima were also members. Imperial pardon was granted the Choshu clan and Lord Mori, rehabilitated, resumed his rank and title; while Tokugawa Yoshinobu resigned his post as *Shogun*.

To avert the danger of possible disturbances arising from these political changes, the clansmen of Satsuma and Choshu were ordered by the Emperor to Kyoto to act as the Imperial guard, and on January 3rd, 1868, the memorable Imperial Edict abolishing the Shogunate was issued, and by drastic measures and changes, the new regime was inaugurated; the reins of power were restored to the Emperor, after a period of seven hundred years of the military rule established by Yoritomo at Kamakura, and this result of Japan's most momentous political revolution has been termed the Meiji (enlightened) Restoration. It was possible no doubt, chiefly through the great reverence in which the Imperial Dynasty was ever held by the masses; but much was due to the efforts of the brilliant statesmen of the time such as Prince Sanjo, Iwakura and many others among the Court nobles of Kyoto, as well as to the loyal service of the influential and powerful clans of Satsuma, Choshu and Tosa, which was highly instrumental in bringing about the change

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Retainers of the Tokugawa family, *Daimyo* of Kuwana and Aidzu, were greatly dissatisfied when they learned of the *Shogun's* resignation, and the latter himself was not content to see two or three clans administering the affairs of the empire in the name of the Emperor who was but a boy in his teens; so it was no difficult task for them to persuade Yoshinobu to proceed to Kyoto at the head of their forces and attack the palace.

They met the army of Satsuma and Choshu men guarding the Imperial city, in the suburbs, at Toba and Fushimi, and being defeated after a fierce encounter, fled to Osaka, the *Shogun* and his trusted counsellors escaping to Yedo (Tokyo) in a man-of-war. The *Shogun* was now branded an enemy to the Emperor, an epithet no worse than which could be applied to a Japanese, and the Imperial Court immediately took steps to deprive him of rank and title. Orders also were issued to Satsuma, Choshu and other clans to make attacks upon clans supporting the *Shogun*.

Prince Arisugawa, one of the foremost Princes of the Blood, was made commander-in-chief of the Imperial army, which marched along the Tokaido, proceeding to Yedo, conquering clans hostile to the Imperial cause along their way. Saigo, now chief of staff to the Imperial commander-in-chief, was in charge of forces arrived at Shinagawa, near Yedo Castle, which they expected to besiege; while the famous Katsu Awanokami, his old friend, was at the head of the *Shogun's* troops. Hoping to save the city of a million people, as well as the Tokugawa family, Katsu communicated with Saigo, requesting an interview, which was granted the same day, and the meeting of these two friends, as leaders of opposing forces, forms one of the most interesting episodes in the annals of the Meiji Restoration.

Katsu proceeded on horse-back to the appointed place, unattended; he made passionate intercession for the safety of the Tokugawa family and the citizens of Yedo, pleading the deep repentance of his master for his actions against the Imperial cause, stating that the *Shogun* humbly awaited the Imperial pleasure, at the temple at Uyeno, having retired from the palace to the Buddhist sanctuary.

The fate of the *Shogun* and his capital depended upon Saigo's decision, which was rendered with his characteristic promptness and magnanimity; he granted armistice, issued orders to his men for strict observance of discipline, and hastened to the headquarters of his commander-in-chief, at Shidzuoka, reporting the conference, and thence to Kyoto to implore the Emperor's pardon for the *Shogun*, which he succeeded in obtaining, in spite of much adverse criticism; and Katsu's petition was granted in the main. The magnanimous spirit thus shown by Saigo is representtative of the character of the *samurai* of Satsuma.

The *Shogun* being pardoned, Yedo castle was surrendered to the Imperial army, and Tokugawa adherents were finally pacified through the able generalship of Saigo. In the meantime, Okubo was exerting himself in the administration of affairs of State, rendering valuable service to the newly established regime.

In 1869 the four powerful clans of Satsuma, Choshu, Tosa, and Hizen voluntarily returned their domains to the Imperial Government, their example

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soon being followed by all the *daimyo* of the realm; the Government, in turn, appointing the former *daimyo* as governors of their respective provinces.

Okubo, by memorial, effected the removal of the Imperial capital from Kyoto to Yedo, the name then (1869) being changed to Tokyo; and a few years later, through the endeavors of Saigo and other ministers, prefectural government was inaugurated and the former *daimyo* were summoned to Tokyo, governors being appointed in their stead by the central Government, and the first stage of the work of the Meiji Restoration was completed, mainly under the leadership of Saigo, who had attained the zenith of popularity, both at court and among the people, being unrivalled as the hero of the time.

As order was restored to the country the necessity of devoting attention to relations with foreign powers was felt. Difficulties with Korea had reached a crisis, and Saigo desired to be sent as envoy. The Cabinet was ready to agree, but Prince Iwakura, Okubo and others, returning from their American and European tour, entered a protest against the policy, and the final decision was made contrary to Saigo. This break with his colleages occasioned his resignation, and the famous statesman retired to his native province and established a military school, the *Shigakko*, where he became the moving spirit and inspiration of the rising youth of Satsuma.

Many men in Satsuma felt Saigo's influence and gathered around him eager to be under his leadership. The inevitable happened and what is known to history as the Satsuma Rebellion took place. When Saigo in his retirement, was called upon to assume command he remarked, "This will be the end of me. I must sacrifice my life for the sake of my followers." And it is said that he left the whole plan of campaign to his subordinates, Kirino, Murata and others.

The Satsuma army of fifteen thousand men stood its ground bravely and well, defeating the Imperial forces on several occasions; but the odds were far too heavy for any hope of ultimate success; so when Saigo fell from what he realized would be a fatal wound, he commanded one of his lieutenants to strike off his head, and the order being executed, the remnant of his brave band were called upon to fall upon their swords if they desired to follow him, and all, assembled around their leader's dead body, dispatched themselves forthwith.

When Saigo's head, which his lieutenant had secretly buried, was discovered, Gen. Miyoshi in command of the Government forces, allowed no insult to be offered; and present Marshal Yamagata, then Commander-in-chief of the Imperial army, ordered the head washed and treated with respect. He had sent a letter to Saigo endeavoring to persuade him to surrender, and considerately offering to save him from being branded as an enemy to the Imperial cause; but he received no reply.

Saigo never lost public esteem and in time the Imperial Court issued a special ordinance pardoning him and restoring his rank and title, his son being raised to the peerage as a marquis. As a monument to his memory, his statue now stands in a most prominent place in the capital city.

As has been shown, it was principally due to Prince Nisshin that seeds of

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humanitarian ideas were sown in Satsuma, his example being emulated by his worthy successors, Takahisa and Yoshihisa, who treated the fallen enemy with consideration, instanced by the image of Jizo being placed among the dead of the enemy on a battle field in Hinga province, and religious services celebrated by a thousand Buddhist priests and a monument erected for the fallen ones after a decisive battle in Hizen Province won by Satsuma; also for friend and foe alike who fell in the campaign in Korea, a monument five feet four inches in height was placed on mount Koya, bearing a petition for the souls of all who lost their lives in the conflict. Many of the Koreans brought to Japan as captives were so filled with gratitude for the humane treatment received from the Satsuma Prince whose prisoners they had been, that they declined to return to their own country and settled in Satsuma permanently, establishing their native industry of porcelain making, originating the famous Satsuma ware.

There are certainly many other examples of the humanity of the *samurai* of Satsuma, who laid great stress upon honor and showing due respect to the enemy fallen or taken prisoner.

During the Sino-Japanese war after the naval battle in which the Chinese fleet was disabled, Admiral Ting, despairing of further resistance, sent a letter to Admiral Ito, the Satsuma Commander of the Japanese fleet, begging to atone, with his own life, for the lives of his men, and the request was granted, and the lives and property of all in the enemy's fleet were saved, and the highest honor paid to the dead Chinese commander.

Again, during the Russo-Japanese war, when the Russian cruiser *Rurik* was distroyed by the Japanese, and was sinking, another Satsuman, Admiral Kamimura saved all on board, including birds and animals, which humane act won the applause of the world.

Saigo, Ito and Kamimura, with all their martial spirit and deeds of gallantry, were imbued with the true spirit of the *samurai* of Satsuma, inspired in their early youth by the teachings of the Irota poems and life of Prince Yoshihiro. The spirit of humanity and magnanimity may be said to have been inherent, not only in Satsumans, but in all Japanese for there are hosts of such examples in our history.

If the spirit of love for the enemy is the noble sentiment of Christian nations, so also it is of the Japanese, and so it would seem unreasonable to place the Japanese on the same level with the savage hordes of the tribes of Northern Asia whose history is darkened with rapine and murder.

THE END

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TOSA NIKKI

By TSURAYUKI

TRANSLATED

By FLORA BEST HARRIS

[Mrs. Flora Best Harris (1859-1909), the late wife of Bishop M. C. Harris, was well-known and especially loved by the Japanese, both in their native land, and in hers, as a teacher and friend. She first came to Japan in 1873, returning to America only on account of poor health, but coming again several times subsequently. In the literary world she is best known for her hymns and poems.

Tsurayuki was a classical writer of old Japan, 10th century. His family was of Imperial descent, and he won honors both political and literary. Departing from the established rule of using the Chinese, he wrote in his own tongue. "Only a master of ancient Japanese," says the translator, "could transfer by paraphrase to our direct Anglo-Saxon speech the graceful simplicity of Tsurayuki's prose in this fragment of another age." Tosa Nikki, or the Log of a Japanese Journey, is reprinted by the kind courtesy of Bishop Harris.—Editor.]

III

ON hearing these stanzas, the old man who is master of the ship considered them quite good; and in order to beguile the tedium of the time and forget the long months of misery on shipboard, he himself likewise made an attempt at poetry.

"Whether the crests of the rising billows
Are blossoming flowers or falling snows,
I can not tell; but I know full well
'Tis the driving wind that thus deceives us,
Beguiling us at is blows."

Hearing the stir made about the various poems, some one among the company, thinking it all very interesting, composed a stanza containing thirty-seven syllables; but his listeners were unable to conceal their mirth over his production and were ready to break out in laughter, whereat the verse-maker appeared to feel considerable indignation.

However much I might endeavor to fix the words of his stanza in my mind just as he uttered them, the attempt would be useless; and I am sure, if I should try to repeat it to any one, my listener would not understand it. If to-day, even, it is so difficult for me to transcribe the poem properly, it is quite certain that after a while I shall not be able to divine its meaning when I read it over: and for this reason I leave it unwritten.

19th.—As it is a bad day the ship has not put out to sea.

20th—To-day like yesterday, the ship did not go out and all on board felt greatly annoyed and ill at ease. The sole concern of the passengers is the flight of time. "What is to-day? Is it the 20th? the 30th?" Such are the constant queries; and, actually, they bend their fingers so often in counting the day, that these members are getting injured in the process. In fact, this delay is exceedingly disagreeable, and we are scarcely able to sleep for thinking about it. . . . . To-night we saw the moon of the 20th appearing as if from the sea, for no mountains were to be seen. So interesting a sight recalled to me a poem of olden time, composed by Abe no Nakamaro when quitting China on his return voyage to Japan.

At the place where he was to take ship, the people gathered on the shore

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with their farewell gifts, regretful at parting, and composed Chinese songs and poems, nor could they be satisfied until the late-rising moon of the 20th night appeared.

The moon arose as if from the waves, and gazing on the scene, he uttered these words:—

"Poetry is the same, be it Japanese or Chinese. From the distant age of the gods even until now, whenever regretful farewells have been said, in seasons of sorrow, in times of rejoicing, men of high estate, of middle rank, and of low degree alike have been accustomed to express their feelings through the medium of verse."

So saying he composed the lines to which I refer:

"As I turn my vision, gazing
O'er the broad blue plains of azure—
Yonder open sea—
Comes the thought to me
How the moon in far Kasuga
Sheds her light,
Poised above Mikasa's height."

Then as the people of China speak a different language, he wrote the words in Chinese characters; and, showing them to an interpreter, bade him explain the meaning, which pleased the listeners to an extent quite beyond the poet's expectation.

Although China and Japan are different lands with different languages, seeing that the brightness of the moon awakens kindred emotions in their people, I think their hearts must be the same.

Recalling thus these matters of olden days, a certain person produced the following:

"In far Miyako I have seen,
Mid crested hills the moon's fair sheen;
But as she rises now in brightness from the main,
Methinks she needs must sink beneath its waves again."

21st.—This morning, at the hour of the Hare,* our vessel put out to sea, and many other ships having also collected here, the whole fleet went out together. The scene was such as one would fancy it might be if the foliage of autumnal groves lay scattered over the seas of spring.

It seemed as though the fair weather had come in answer to our prayers to the gods. The glorious sun advanced in his course, clear and serene, and not a breath of wind blew as the ships were gradually rowed upon their way.

There chanced to be a child on board, who had begged the privilege of serving Tsurayuki and was accompanying the party from Tosa to Kyoto. This child composed the following stanza:

"The farther we travel
The longer my eyes
Turn back where in distance
My own country lies,
My father, my mother—
How can I forbear?
Oh! I want to go back
When I think of them there."

At these words I felt sincerely grieved on the child's account; while listening to them a large flock of cormorants settled on a rock which the billows were approaching in their snowy whiteness, and seeing this the helmsman cried:

"Look yonder! The white waves gather just beneath the black birds."

This speech although not intrinsically so interesting, is, considered as the language of a mere sailor, certainly worthy of remark.

While looking out upon the waves my mind recalled the fact that there are pirates† on the sea; and while thinking how wide the ocean is and how fearful are all the circumstances surrounding

* About sunrise—at that time, probably 6 a.m.

† Tsurayuki, as Governor of Tosa had attacked and subdued the pirates on their voyages of devastation, and now that he was no longer in authority he anticipated reprisals on their part.

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us, my hair became perfectly white and I felt as though I had actually spent seventy or eighty years at sea! In this frame of mind I composed the following:

"Prithee, headman of yonder island
Out in the wide, wide sea,
Of the billows white or the snow on my locks,
Which may the whiter be?"

"Here, helmsman," said I, "pray take this stanza and go and inquire of the headman over there."

22nd.—Having left last night's anchorage, we are now bound for another port. Rising in the distance before us, we can see a lofty mountain with its scenery.

There is a little lad, nine years of age, on the ship, whose intelligence scarcely equals his years. Seeing that as the vessel advanced in its course the mountains also seemed to move, he made an odd sort of verse which runs as follows:

"As I look from the ship with its hurrying oars
The very hills on the ocean shores
Are hastening too; and as they go,
Do the pine-trees feel and know?"

The stanza composed by this child is certainly an appropriate one.

The sea has been very tempestuous to-day; so that along the coast it seemed as though snow-flakes were falling, and many flowers of the wave being in full bloom, some one was led to compose these lines;

"If we heedfully list to the sound of the billows
And note but their voices alone,
We fancy them waves by a tempest up-blown.
But mark the white gleam of the waters, and lo!
They gather the semblance of blossoms or snow."

23rd.—The skies were clouded this morning and there was but little sunshine.

On hearing that there were pirates in this region we felt greatly alarmed and implored the gods and Buddha for succor in our need.

24th.—As the wind has been adverse we are still in the same place.

25th.—As the wind blew from the north to-day, the helmsman and sailors declared the weather bad and refused to proceed.

They were in great trouble also lest the pirates should overtake the ship.

26th.—Whether the rumor was true or not I do not know; but it was said that the pirates were actually coming after us, so we had no other resort than to go out to sea at midnight.

There chanced to be a small shrine on the coast along which we were passing; and we asked the man at the rudder to offer up *nusa* [fragments of colored silk] to the gods in our behalf.

The *nusa* when scattered abroad was carried eastward by the wind, whereupon the helmsman thus supplicated the gods: "Thanks are offered unto you, O gods! I entreat your aid that I may be enabled to row this ship in the direction taken by the scattered *nusa*. Condescend, I implore you, to hear and grant my petition!"

On hearing these supplications, a little girl composed this stanza:

"O god of those who travel upon the wide, wide sea,
The wind which wafts the *nusa* we offer up to thee
Unceasing cause to blow, and speed us on our way—
Grant this, I humbly pray."

Just after this poem was composed, the wind improved and the seamen were wonderfully proud and boastful over the success of their efforts, bustliug about, hoisting sail, and making a great noise in various ways. This stir and confusion delighted both the children and their elders; for they had been so long on their way.

In the general delight, an old woman of the island of Awaji produced the following:

"As the fair breeze blows, the good ship goes
Swift speeding o'er the sea
And the sails uplifted clap their hands
In merry, madcap glee."

For this favorable weather the ship's company rejoicingly gave thanks to the gods.

(To be continued.)

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OLD JAPANESE COINS

IT is claimed that silver coins were made in Japan as early as 486 A.D. during the reign of Emperor Kenso, but none is in existence, and nothing is known as to their size and form. The oldest coins of which specimens are extant are copper and bronze ones (illustrated on opposite page) made in 708 A. D., the first year of the reign of Empress Genmei.

The earliest of these coins were called *wado kaichin*; they were circular in form, having a square hole in the centre, after the Chinese fashion, for convenience in carrying upon a string. This form remained in use for many centuries, constituting the only currency, till gold coins were introduced by Hideyoshi, and not entirely passing out of use until the Meiji era; so that many examples of this type are to be seen in collections of coins both private and in the Imperial Museum.

The obverse side usually bears in Chinese characters the name of the period to which the coin belonged, around the centre. The name *tsu-ho*, which means 'circulating treasure,' was used on later ones, in relief on either side of the centre. On the reverse side, only a single character, indicating the coinage, appears; or occasionally a design of waves covers the ground of that side, the rim being plain, as is sometimes the whole. The Tempo period *tsu-ho* differed from others in being elliptical instead of circular; it was originally worth half a cent, but deteriorated in value before it went out of circulation after the beginning of the Meiji era. The value of all early coins was infinitesimal, being in some instances as low as one twentieth of a cent, and seldom more half a cent.

New coins minted by order of Hideyoshi (1556–1598) were of gold; they were elliptical in form, with smooth, rounded edges, and had no hole in the centre. The largest one, called *oban*, was worth about five dollars, and the *ko-ban*, or small coin, one tenth that amount; equivalent to the *ryo* also the present unit, the *yen*.

These coins were made by Goto Mitsutsugu, and the larger ones were all signed by him, and the Imperial crest of Paulownia Imperialis appeared in relief in four places; the smaller ones, being more numerous, had the characters of Goto's name imprinted thereon.

The *oban* were sometimes six inches in length, those of such size generally being encased in brass molds around which heavy cord was passed several times to hold them together. No change was made in the *oban* and *koban* by Ieyasu, who succeeded Hideyoshi in power, and their use extended through the Tokugawa period.

A coin first minted by order of Ieyasu, (1603–5) was called *ichi bu*, and was worth twelve and a half cents. It was a rectangle, half an inch long, of gold, four of which were equal in value to one *koban;* and later the gold *nishu*, two of which equalled the *bu*. Both of these denominations were also coined in silver, reproductions of which appear in accompanying illustrations. Other coins of the same period were the *ni bu*, or two *bu*, and the *isshu*, or one

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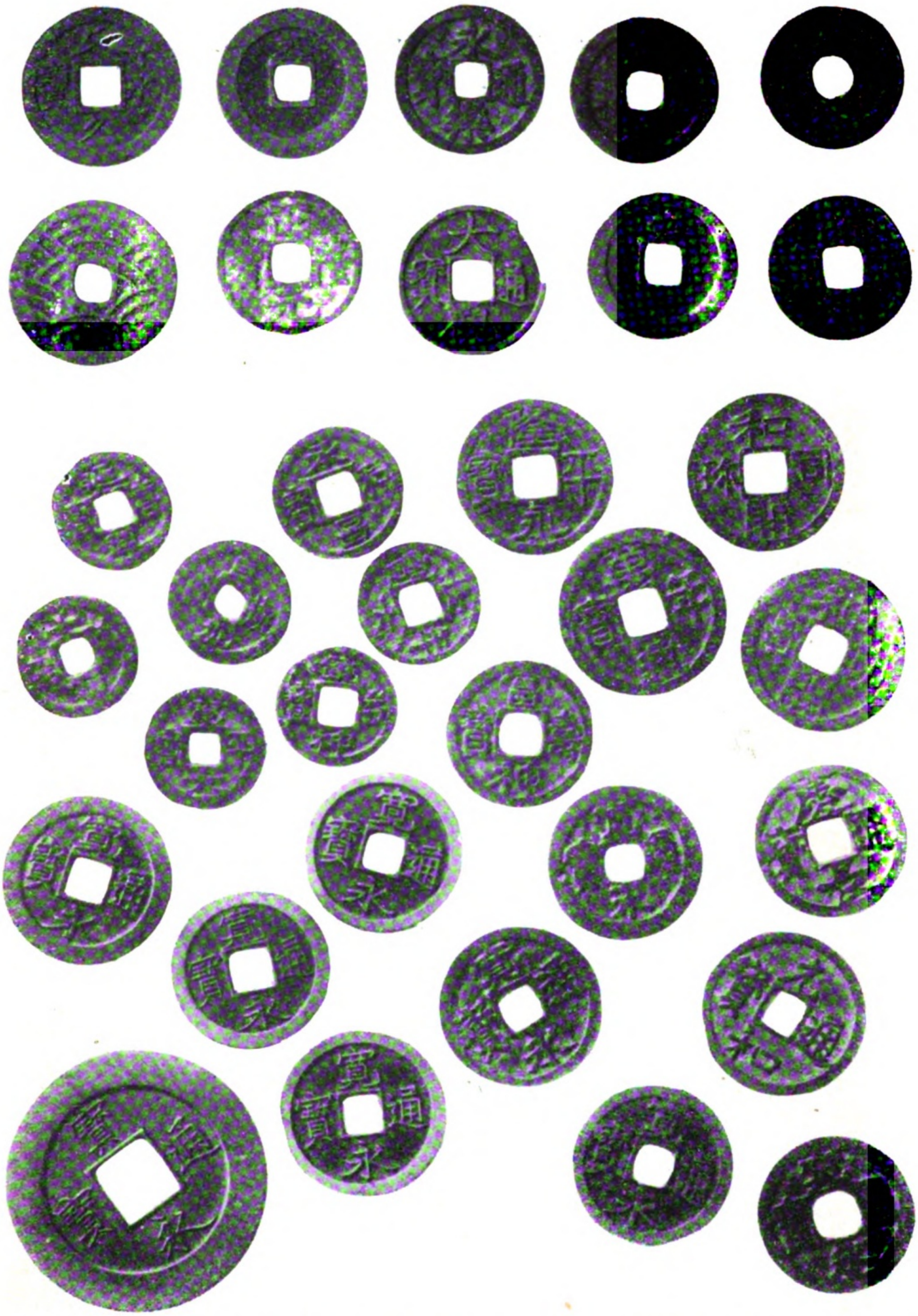

IRON, COPPER AND BRONZE COINS — UPPER AND LOWER, TOKUGAWA PERIOD; MIDDLE, 708-969 A. D. *Monnaies en fer, cuivre et bronze, en haut et en bas de la période Tokugawa; au milieu de* 708–969 *A. D. Eisen, Kupper und Bronzemünzen-- oben und unten, aus der Tokugawa Zeit; die mittleren von* 708–969 *n. chr.*

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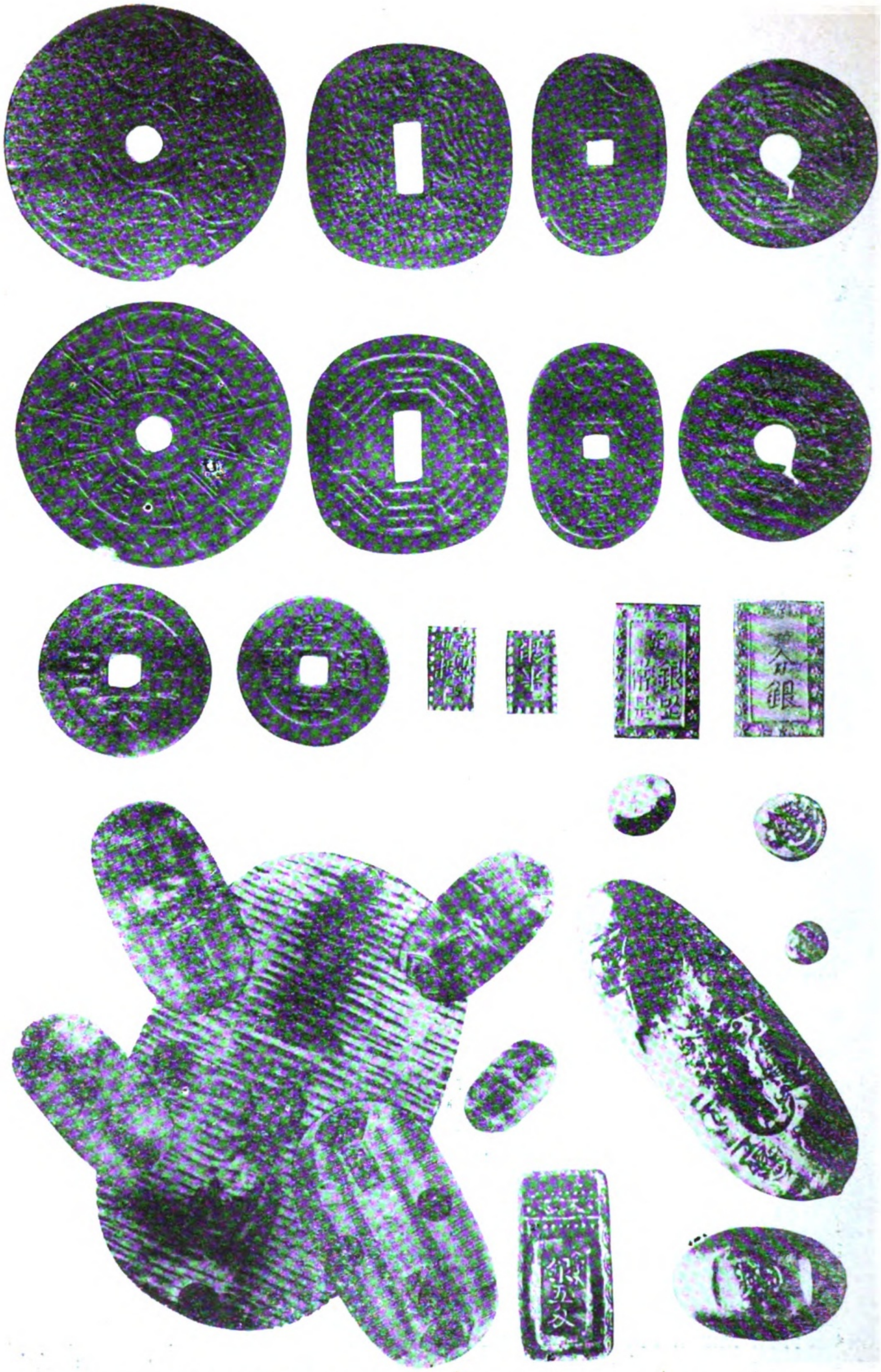

GOLD, SILVER AND BRONZE COINS OF TOKUGAWA PERIOD. *Monnaies d'or, d'argent et de bronze du temps des Tokugawa. Gold, Silber und Bronze Münzen der Tokugawa Zeit.*

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shu, worth double and half the *ichibu* and *nishu* respectively.

The *chogin*, a small irregular circular piece of silver bearing a certain stamp as authorized currency came into use after the first year of Genbun, 1736, and every piece was weighed each time it changed hands in business transactions. It continued in use up to the present era.

The old coins most prized by collectors here (of whom there are many enthusiastic ones, members of the Association for the Exchange of Rare Coins), are the iron ones circulated by the *daimyo* of Hakodate in Hokkaido. Iron coins were never minted by the central government, and are so rare as to command a high price, as much as fifty dollars having been paid for a single piece.

It is interesting to note that no portraits nor human figures were ever used to ornament Japanese coins, and this is true of those in use at the present time.

THE GEISHA'S LAMENT

By EUGENE FRANCIS

The Night is very frosty, white and cold—so cold

Out there beneath the high white Moon—and I

Must laugh and dance and sing of Cherry-bloom.

Alas! to haunting Memories the *samisen* are tuned!

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THE BUDDHA

By E. FRÈRE CHAMPNEY

At Kamakura in the forest gloom,
O'er topping palm and pine in solemn guise,
There sits a brazen god serene and wise,
Enthroned upon the golden lotus bloom;
Mysterious, peaceful, passionless as doom,
Peering from half-closed lids, his slanted eyes
Softened by sorrows of the centuries
Gaze gravely down on garden and on tomb.

Greeting with equal face both joy and dole,
Faint flickering shadows from the fronded palm
Touch his impassive lips as though he smiled,
Pitiful, gentle as a little child,
Benignant Buddha, god of blissful calm,
Embodiment of all the Orient's soul.

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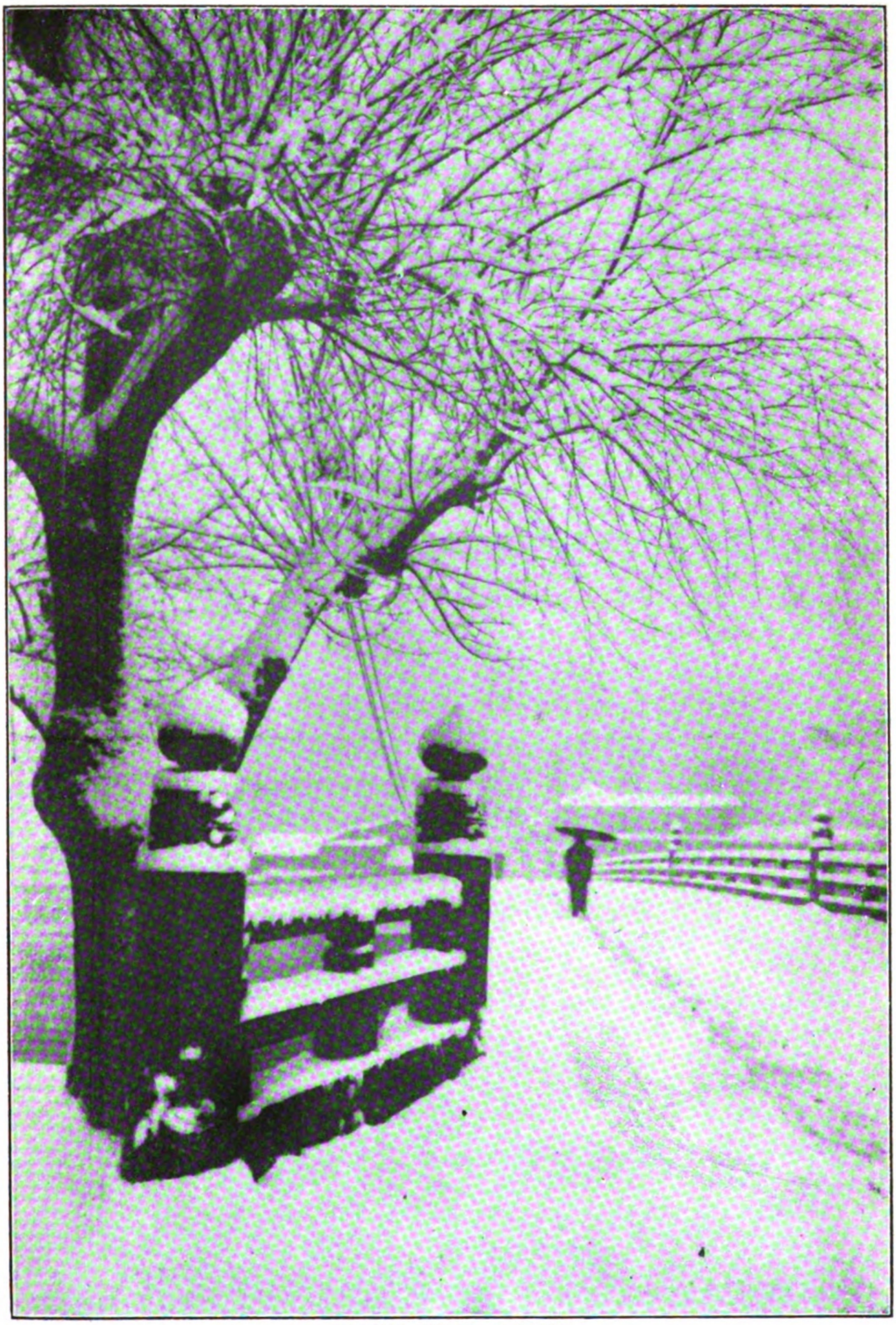

SANJO BASHI, KYOTO

WINTER SCENES

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KINKAKUJI

WINTER SCENES

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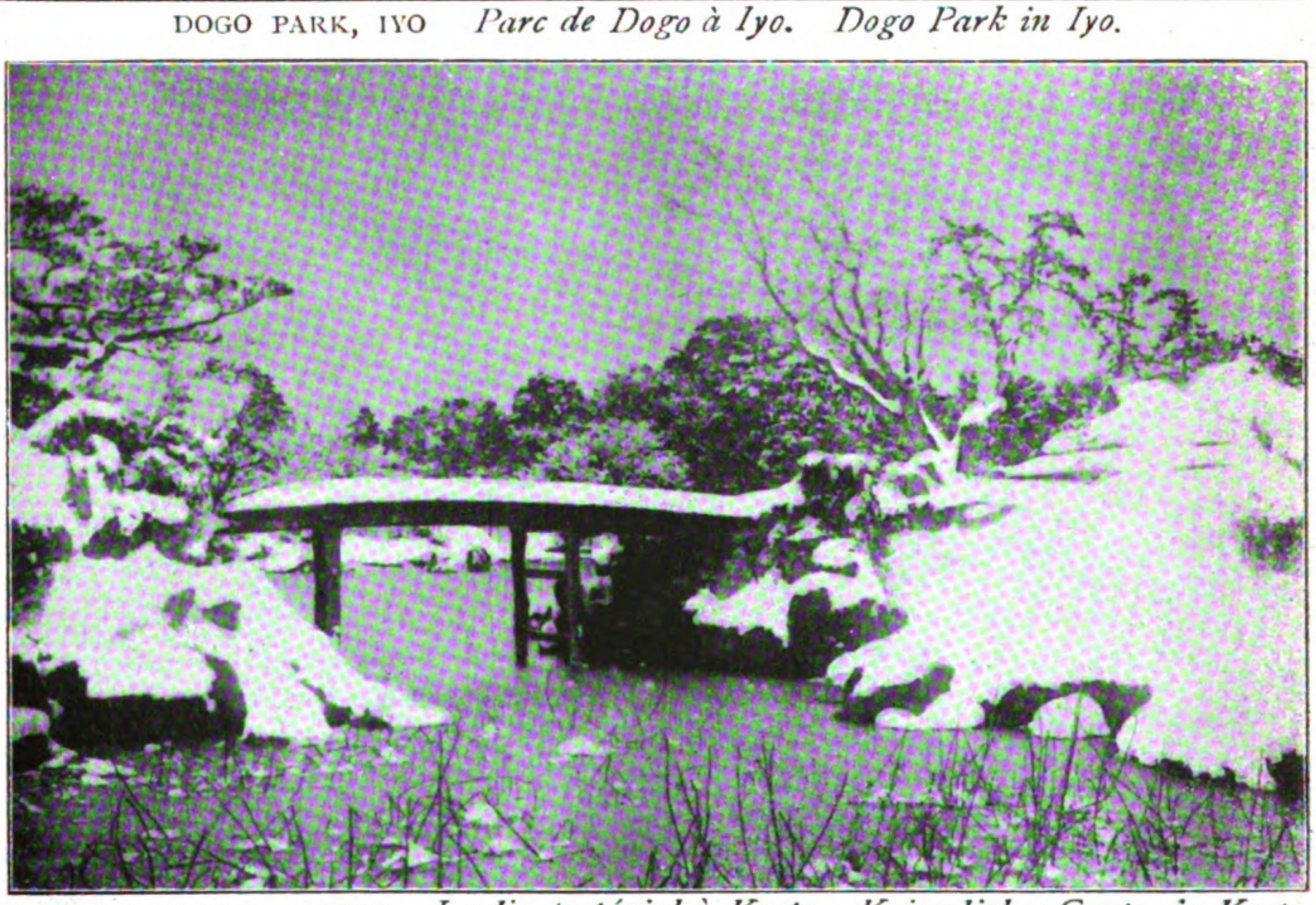
DOGO PARK, IYO *Parc de Dogo à Iyo. Dogo Park in Iyo.*



IMPERIAL GARDEN, KYOTO. *Jardin Impérial à Kyoto. Kaiserlicher Garten in Kyoto.*

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KINKAKUJI

A THATCHED COTTAGE. *Une chaumière. Eine Strohhütte.*

WINTER SCENES

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THE SPIRIT OF NAMI SAN

By CLARA MAGDALEN

I

A WOMAN panting and weary, with bleeding feet and dishevelled tresses is entering the court of the shrine of Kwannon *San* just as the morning sun begins to peep through the scented foliage over-hanging the broad polished verandas of the ancient shrine. Her eyes have a look of unutterable yearning, as she stumbles rather than walks into the broad precincts of the shrine. What vision of bright hope, what burning intensity of passionate desire can be upholding that trembling form, can be urging on, as if by magic, those bruised and bleeding feet?

Oh! do you not know the divine power and the ineffable beneficence of Kwannon *San*, the gentle all-gracious Goddess of Mercy into whose listening ears are poured in ceaseless continuity like the never-silent murmur of a restless rippling brook, the hidden secrets and desires of uncounted votaries?

O Hana, the only daughter of a famous *samurai*, possessed in rarest and unblemished perfection the two most prized and lovely gems of womanhood, beauty and virtue, and was early betrothed to a youth of noble birth. The wedded lovers were surrounded by all that makes life an image of paradise.

But unalloyed delight gave place to anxious forebodings. Years rolled on, yet heaven withheld her promise and her crown; no gentle flutterings, no love-sigh of angels whispered to her of delights that were to come, no infant's lisp trembled on blossoming lips.

Long she pondered and prayed; all around her the lavish hand of nature was strewing broadcast her seeds; slight and tender buds seeking shyly the light of day unfolded their trembling petals and burst into flower in token of joy; gentle and happy birds, emblems of the freedom of the unfettered soul, putting to shame the baser qualities of man, nested and cooed o'er their young; only from O Hana heaven withheld the fruit of love, the wondrous image of the Infinite.

Her heart was an abyss; nothing could still its unutterable yearning. Would Kwannon *San* have mercy?

Did not the people say, no heart so great, no love so deep, none so benign as the spirit of Kwannon *San?*

In the purity of her heart and in the urging force of unfulfilled desire, she saw no obstacle, and secretly left her home on a nocturnal pilgrimage to the distant mountain shrine.

In the dark and gloom of the temple hall she sought the face of the goddess whose smile of beneficent calm and ineffable serenity seems to throw a halo of peace and contentment round those who gaze on her features, and enfold the panting pilgrims in a comforting, stilling embrace.

In the stillness of the shrine O Hana could hear the beating of her heart. Prostrated before the gentle and all-powerful goddess, intense and passionate in her supplication, she heard the whispered reply to her questionings—"A thousand pilgrimages to my shrine on naked feet shall bring thee the fulfillment of all that thou asketh of the gods."—Is this the beneficent love of Kwannon *San?*

Three years have rolled away. With aching, burning limbs; with sweating brow and beating heart; with cut and bleeding feet, O Hana has just completed the thousandth pilgrimage. A priest awaits her on the steps of the shrine. Deaf to the joyous song of the birds, blind to the glory of the cloudless sky, unconscious of the scented air, utterly exhausted she sinks at his feet only to rise and totter on once more till she falls at the feet of the goddess.

Sleep, sleep, heroic and undaunted soul! Hast thou not wrung tears from the gods? Will their whispered prom-

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ise now give thee the reward of thy great affliction? Will the gods still the yearning of thy aching heart? Will they lay the divine gift into thy trembling and uplifted hands? Will thy tears, born of love, be gathered up and given back to thee in the shape of a new born soul?

Long and deep was the sleep of O Hana. The holiness of pity and the tenderness of condescending love shone in the eyes of Kwannon *San;* while the sacred breath of invisible deities, hovered around, cooling the fevered brow, relaxing the weary limbs and enfolding the prostrate form in a mantle of protecting love.

The message of the divine which was to place the crown upon her sufferings, was born to O Hana on the wings of sleep, was whispered into her ear in a dream.—

"Thou canst bear no earthly child, but thou shalt receive and be the mother of a child of heaven. Thou wilt call "daughter" the chosen darling of the gods, whom the gods will reclaim from thee at the end of eighteen years."

Hug thy new hope to thy heart, brave and undaunted soul! Well hast thou won thy reward!

II

Thin mists and morning dews, and the glowing azure of the brightening sky herald the dawning of another day; the scent of innumerable plum blossoms is wafted indoors by the gentle breeze. Earth seems the only paradise.—It is the birthday of the heavenly child! In the appointed chamber, sacred charms from distant shrines adorn the walls, and breathe the blessing of uncounted deities. Kneeling in adoring prayer, stooping in wistful expectation O Hana waits to receive the mystic gift of heaven.

Suddenly, enfolded as in a cloud of darksome, yet delicious, mystery, dreamily wafted on through vales of mist and thickening shades, the thought of earth seems to vanish from her soul, till a wondrous glorious light breaks in upon her dazzled eyes, and an infant's cry claiming her fathomless mother-love, thrills her senses with unutterable joys!

Tremblingly and rapturously she passes her hand over the silken hair, over the features of this child of heaven and bows her head in gratitude and awe.

What will she name thee, child of heaven whom the guardian deities have endowed with a beauty of feature and form both rare and divinely sweet and never yet seen in one who so lately was born on the wings of prayer through pangs and toils and tears to the warming light of day?

Will she name thee Hana, namesake of the flowers whose beauteous smiles light up the darkest chamber as with a ray of heaven; whose fragrant innocence wring from dying eyes tears of remorse which, like dew drops, fall and glisten on their frail yet lovely petals?

Hana; whilst it reminds us of the beauty and fragrance of the flowers, does it not whisper to us of that which can not rise above calamities? Does it not symbolize that which succumbs under the pressure of every angry breeze, and which droops and fades in the heat and glare of day?

Darling of heaven! divine gift of the great deity! whose soul born and reborn through countless generations will ebb and flow throughout eternity, shall we not call thee Nami, emblem of the hourly changing but eternally unchanging sea?

The soul, like the sea, fanned by the breath of God moves on and on through eternity; like the sea reflects all the lights and shades of heaven; like it grows dark and dim or more awesome and divine, and moving on in ebb and flow merges at the horizon, as does the boundless sea into the arms of God and eternity.

III

Namiko stands on the threshold of her eighteenth year. What sweet and countless joys, what tender love-born memories those years have held!

Countless times through dewy blossom-laden glade and steep and sunlit mountain path, remembering only as in a distant painful dream her days of suppliant pilgrimage, O Hana, hand

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in hand with her child, has wandered to the shrine of the child's protecting deity; Namiko with light and dancing words of joyous innocence playing like the twittering of happy birds on her full fresh lips; O Hana, with awesome love scarce daring to call her own this wondrous creation of the Infinite lest the soul it enshrined should be recalled —remembering always the vow of the gods.

Each time they wandered to the shrine some soft silk robe, a comb, or some loved treasure of her girlish heart, Namiko would lay at the feet of the guardian deities in the shrine of Kwannon *San*. Were they not entitled to her love, these countless deities subservient to Kwannon *San?* Was not each thought, each sense of hers a gift of theirs, and had not each helped by individual power to form a perfect and unblemished whole? And were they not guarding with unerring care what they had fashioned? Without her love her thought, her offerings, had they not power to destroy a limb, a sense, and plunge her joys in utter nothingness?

In all gladsomeness of love and light and life, she read their love; and loving and believing thus, she strewed the altars of their shrines with offerings.

To-day is her eighteenth birthday, and Namiko stands facing the east, bathed in the calm and roseate light of early day. Her graceful form is clad in robes of soft and clinging silk of mystical design enveloping her young limbs in a mist of sky and sea and falling petals. Her head is lightly bent in adoration as she breathes her morning prayer to the wakening sun. Can we see for a moment the face lit up by the dawning morn?

With eyes full of tenderness, the face is lifted towards the glowing sun; and a yearning, tender glance of innocent yet love-inspiring eyes, an outline of fairy-like softness and beauty of form, tints of a skin as fair and as glowing as the petals of a budding rose, and a halo of hair as dark as the depths of a starless night meet our adoring gaze.

Pray on to the light, the giver of life and love, thou beautiful child of heaven, emblem of the moon whose beauty outshines the stars, perfect harmony of fragrance and adolescent purity. Thou art as sure and sweet a symbol of the breath of heaven as is the plum-blossom kissed by the morning dew.

It is already noon. To O Hana watching the beauteous child the hovering dread of a miracle seems past. The heavy cloud always before her eyes grows dim, and losing shape is dispelled by the smiling sun, in the all-imbibing, all-embracing radiance of glowing love . . . . . But what is this wondrous change? The tender blossoms of the trees straining their winsome faces towards the light, all droop and suddenly grow limp and dim; no wind stirs the dreamy stillness of the perfect day, yet, wafted by the breath of hidden deities a large grey cloud creeps on with insidious, dooming certainty, like the hastening, gulping, all-devouring surface of a tidal wave; and sinking down with overwhelming, silent swiftness has soon enveloped with seductive breath the house and grounds, and cast on all the thick, impenetrable curtain of its mist.

Does O Hana see in the hovering cloud the mystic hand by which the unseen deity will grasp and reclaim its priceless gem, will shatter in the dust her holy hopes and tender mother-joys, will sever from her in a moment's dark dream the liquid eyes to which her life is given?

Namiko, near the open screen, is watching the strange phenomenon. O Hana is offering prayers to the child's protecting deity, when suddenly she hears an exclamation of rapturous wonder and a cry of pain. With throbbing heart, with trembling anxiousness she turns her head and calls her child by name—but all is still; nothing is heard save the drip, drip, drip, of the mist as it trembles and drops from the edge of the drooping leaves.

With a cry of terrible anguish and desolation, O Hana sinks on her knees. The utter despair of her heart is too deep for tears. For Namiko's feet have

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already disdained the earth; her swaying form is held by strong and invisible hands; she is borne along towards the brightening skies, whilst a halo of welcoming light bursts from the mist-dispelling sun, enshrouds her form and draws her onwards towards unfathomable and unknown Eternity.

O Hana lay stunned and rigid for hours. But in the stillness of the evening when only the gentle whisperings of nature were audible as the sun sank to sleep; when the flowers were blinking shyly at the sinking sun and shaking from their leaves the lingering dews of misty day, O Hana heard once more, as in a dream, the comforting words of the deity.—"Man asks too much of the gods. They give their treasures and gems in trust for a day, yet man thence claims them as his own through eternity. You harbored for a time an immortal soul; do not grieve when the gods reclaim their own."

The spot where Namiko rejoined the gods is marked by a shrine in which her spirit lingers. There she is listening to the prayers which are wafted to her by dying lips. Will their prayers find their way to the life prolonging deity and pluck the fruit of her beneficence? Will she throw the mantle of warming life round their trembling limbs? Can she remove, by the power of her breath, the groping hand of hovering death? Can she arrest the departing soul?

Who are these pilgrims, who, day by day through scorching summer heat, through blasting winter gales and blinding snow, heedless of sweating brows or frozen limbs, stark naked and unashamed, ever and anon proceed in joyous pilgrimage to the Shrine of Nami *San?*

When weak and yearning, hopeless and unreconciled they lay in the grasp of death, she had heard their whispered prayers and warmed their stiffening limbs with the hallowed nearness of her influence, had lulled their senses in a calm, life-bearing sleep, and had arrested by the power of her pure and boundless love their fleeing souls; and now reborn they crowd forever to her shrine to mingle for one precious moment there their breath with hers; to see for a transient instant the elusive features of their great beloved and strew upon her altar the votive offerings of rice (symbol of strength and purity) in token of the burning fervor of undying, all-believing love.

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FROM THE JAPANESE PRESS

THE JAPANESE SETTLED IN KOREA AND MANCHURIA

Wild Ideas on Korea and Manchuria is the title of an article contributed to a recent number of the *Yūben* by Mr. Inoue Kakugoro, in which he gives the impressions made on him by conversations with a large number of business men settled in those parts during his resent visit. We will reproduce some of his remarks in a condensed form: Since the annexation of the Peninsula, Japanese have been flocking over to Korea, so that now it is stated there are 180,000 there, but we believe these figures understate the Japanese population. What are all these people doing? That question is not easy to answer. A good many of them are usurers or commission agents; a few keep inns, and many others loaf around looking out for an opening of some kind. Most of them are mere speculators who have failed in Japan and who are trying their luck in another country. It would be true to say that hardly any of them seriously summed up the pros and cons before crossing over to Korea, and few have any confidence in their future. They drift from place to place, always in search of something better than they have. For the ways of most of our people in Korea I can not but feel contempt. Though I am not prepared to defend everything done by the Governor-General, from what I saw when I was over there, I feel sure that a good deal of the agitation against our method of governing Korea since the annexation has been worked up by disappointed Japanese adventurers, whose object it is to curry favor with the Koreans by abusing their fellow-countrymen. But my belief is that the Koreans are on the whole satisfied with our administration.

The fact is that the Koreans would get on far better without the Japanese who have gone over there. These Japanese despise the Koreans and as far as law allows continually oppress them and cheat them out of their dues. If we are really anxious to develop Korea, then we must try and stop the immigration of idle, mischievous, speculating Japanese. Most of the Japanese who go over there do infinite harm but no good (*Kono fukenzen naru naichijin no yuku koto wa hyakugai atte ichiri nashi de aru to iu koto wo dangen suru*). Therefore if any young men are dreaming of going to Korea to make a fortune, let them dismiss the idea from their minds at once. The openings there for earnest minded young Japanese are very few indeed.

If Japanese are not needed in large numbers in Korea, much less are they required in Manchuria. The Japanese in Manchuria are living on one another and doing little more. In competition with the Chinese over there, they stand no chance. Educated Japanese are not needed and our laboring classes are still less in request over there, as the Chinese coolie can work on lower wages and gives satisfaction to his employers. The attempts our Government has been making to induce Japanese to go to Manchuria only show profound ignorance of the conditions there. The whole Manchuria immigration scheme is a castle built in the air. The immigrants supposed to exist only do so theoretically (in the minds of people here). (*Wagahai wa Manshū imin wa zenzen mondai ni naranu kūchū rokaku no gotoki mono de, tada riron no ue ni oite nomi no imin de aru to iu mono de aru.*

How are the Japanese residing in Manchuria employed? Official statistics tell us that there are 179 farmers, but the name farmer when applied to these men is quite misleading, as not one of them has a farm which he himself manages. It is true that certain farms are held in the names of Japanese by

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Chinese for special reasons, but these farms are not worked by our people. Some twenty factories are in the hands of Japanese, but most of these are connected with the South Manchuria Railway and dependent on the Railway for support. The Mitsui and the Kodera Shōkai have a few factories, but to say that Japanese industry is highly developed or likely to become highly developed in Manchuria would be contrary to the truth. The view I take, then, as a result of personal observation, is that it is impossible to be satisfied with the kind of life passed by our settlers in Korea and Manchuria. I don't mean to condemn everything indiscriminately, but the outlook is certainly anything but promising.
—*Japan Mail.*

CHRISTIANITY AND SHINTO WORSHIP

The *Yamato Shimbun* is the authority for a report that Mr. Miyai Kanejiro, president of the Jimpu-kai in Koishikawa, has made an arrangement to give an anti-Christian address in a theatre in the town of Hiratsuka, in compliance with the request of a section of the people in that town. It appears that Mr. Tomita, principal of the elementary school in Hiratsuka, acting on informal instructions from the Educational authorities, took all the pupils to the Kasuga and the Hachiman shrines to worship. Two girl pupils named Imada Maki and Imada Chise, aged 13 and 10 respectively, daughters of Mr. Imada Tsuyoshi, of the Christian Mission, did not go to the school on that day, and their names were entered in the roll book as absent. Mr. Imada protested to the principal, stating that he worshiped only one God as taught by Christianity. To worship a heathen god or ancestors was against his belief, and he had refused to allow his daughters to join the pilgrimage, acting on his religious belief. This protest excited some anger amongst a section of the town folk, who decided to invite Mr. Miyai to give a public address to inculcate the worship of Shinto gods and ancestors.

Mr. Miyai has been interviewed by the *Yamato*, to whose representative he said that the matter could not be considered as a trivial local affair. It demanded serious attention, as touching the great question of divine-worship, an important element of national education. When "General" Booth visited Japan in 1907, the inscription on one of his banners read, "Our banner, which dedicates the Japanese Empire to Jesus Christ." He felt great indignation and gave a public address on the subject. Mr. Mukai Gunji was expelled from the Meiji University in 1908 because he had disclaimed the obligation of observing the Imperial Rescript on Education. The present affair must not be passed unnoticed, as the essence of the national education will be destroyed if such a state of things be tolerated. He will, therefore, try to stir up public opinion on this question.

Mr. Tadokoro, Director of the Common Education Bureau of the Department of Education, has also been interviewed by the *Yamato* and is credited with having stated that the Department has not had to deal with a question of this nature since the Uchimura affair in the First High School some ten years ago. Since the proposed public speech is to be given under the auspices of the townsfolk, though school teachers may probably be interested in the matter, it is not a question which concerns the *Mombusho*. It is however, a question for the Religious Bureau of the Home Office to deal with. As for the worship of *Uji-gami* (Local Deities) it is explicitly mentioned in the instruction given to the local governors by the Minister of Education. The matter is troublesome, as it will bring a protest on the part of foreigners if too much ado be made about it.

To the Editor of the "Japan Mail."

Sir,—I have been interested to note what has appeared in your valuable Weekly from time to time in regard to the action taken by the authorities with reference to ancestor worship. I have been rather surprised at the apparent

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indifference to the results of this action on the part of those whose work is most intimately concerned. The Japanese themselves have not protested very actively, thus showing that they do not consider religious freedom of very great importance. In most countries this privilege has been purchased with blood and is valued accordingly. However, it may be said of the Japanese that they have not yet learned to appreciate all the benefits conferred upon them by their Constitution. I think that it would be a great means of arousing patriotism if, on public occasions at the schools, the Constitution were read and explained to the students along with the Imperial Rescript.

A good many people in England and America will be surprised at the recent action of the Mombusho ordering the students to worship at the shrines. The Constitution grants religious freedom and the Mombusho restricts it. This action cannot be understood in the West. It is an insult to Christianity, and will no doubt tend to cause a reaction against Japan. The trouble in California was local, and the Eastern States still thought well of Japan; but Japan cannot hope to keep the sympathy of Americans if she presumes to dictate to her subjects in matters of religion.

As is well known, there are a great many missionaries working in this land. The high taxes they are required to pay, and the large amount of money that they bring into the country ought to be a guarantee that their work would not be interfered with by the Government, even if there were no higher issues involved. But it cannot be denied that the missionaries have been a great blessing to the country, not only in helping to elevate the country morally, but also in the training that they have given to many young people. A great many of the leaders of Japan to-day received a part of their training from missionaries. The recent action of the Mombusho shows that there is a lack of appreciation of the work that has been done. The missionaries do not ask for the assistance of the Government, but only to be treated fairly. There is no doubt that the action of the Mombusho is most unfair both to the missionaries and to the native Christians. I hope that those in authority will see fit to reconsider their action and thus retain the sympathies of all lovers of justice.

M. E. S.

—*The Japan Mail.*

DR. ELIOT COMING

Dr. Charles W. Eliot, President Emeritus of Harvard University, is to visit Japan, China and India.

Japan has been fortunate in recently receiving visits from many noted Americans, especially from men distinguished in the field of education. Among these the most prominent were President King of Oberlin College, who lectured upon religious and educational subjects in all the large cities of Japan a year and a half ago; and Dr. Jordan, the President of Leland Stanford Jr. University, whose addresses upon the subject of peace are still fresh in our memories. And now Japan is to have the privilege of listening to the former president of America's oldest university, who has been well termed the foremost educator of the nineteenth century.

Dr. Eliot has long occupied a prominent place in public esteem. Called in his early thirties from the chair of chemistry in the Massachusetts Institute of Technology to assume the presidency of Harvard College, he succeeded, during the forty years he was its head, in raising it from a small college to its present place of recognized leadership among the universities of America. His services in the field of education have been recognized by other institutions of learning, for he has received the honorary degree of LL. D. from Williams, Dartmouth, Princeton, Yale, and Johns Hopkins; he is the only person upon whom an M. D. as an honorary degree has ever been conferred.

And Dr. Eliot's reputation is not confined to educational circles or to his own country. After his resignation from the presidency of Harvard he was urged by President Taft to accept the Ambassadorship to England, one of the greatest

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diplomatic honors a person can receive. And it will be remembered that His Majesty the Emperor of Japan through Ambassador Takahira was pleased to confer upon him the third degree of the Order of the Rising Sun.

Dr. Eliot comes to the East to explain the purposes of the Carnegie Peace Foundation. We can assure him of a hearty welcome in Japan.

—*The Osaka Mainichi.*

REVISION OF JAPANESE BIBLE

The revision of the commonly accepted Japanese translation of the Bible has been one of the standing questions among Christians in this country. This difficult work was begun last year, when the following committee was elected for the purpose:—Rev. Takakichi Matsuyama of the English Episcopal Church; Dr. Davison and Rev. Umenosuke Bessho, representing the Methodist Church; Dr. Greene and Rev. Toraichi Fojii, of the Congregational Church, Rev. Masuo Kawazoye, of the Japan Christian Church, and Dr. Harrington of the Baptist Church.

These divines have just completed the revision of St. Mark's Gospel. If they work unceasingly at their task, it is stated, eight years will be required to complete it.

—*Advertiser.*

PEACE MISSIONARIES

The peace missionaries from America who have been pouring in here since three months past have managed so far in saturating the atmosphere with their eloquent vociferations, but they have overlooked one thing in their work here. They come and speak to us as if we were ignorant of the benign influence and blessing of peace. But we feel that we rank second to none in the appreciation of peace and tranquility everywhere and at all times. The classic name of our country, Yamato, signifies great harmony or tranquility, and this name ought to have been duly noted by the peace missionaries from beyond the Pacific. We really wonder why our country was singled out in sending that kind of propagandist; we never heard of an American lecturer on peace having ever been sent to Berlin or St. Petersburg.

There is always a limit to one's receptive capacity and the single topic of peace continually thrust upon our mind for the past three months by different propagandists has been really more than we could stand.

But we may be guilty of want of fairness to include Dr. Hill's work in the same category with that of other peace missionaries. The International Peace Forum has for its aim and purpose nothing utopian. Its Japan Branch was successfully organized on Friday.

—*The Nichi-Nichi Tokyo.*

TENDENCIES OF JAPANESE JOURNALISM

The Japanese newspaper is the growth of the past forty years, and its development has been remarkable. The chief journals of Tokyo and Osaka enjoy circulations of between one and two hundred thousand copies daily, and every year they are coming to have greater influence upon the public, largely because the people, with the spread of education, are becoming more responsive to this sort of influence.

The most popular papers may also be described as a new sort of business instiution. They not only supply the news of the day and the usual features of the vernacular newspaper, but are prominent in many other ways; in promoting sports or other movements, which are undertaken as an advertisement for the paper. In this respect they have developed similarly to some of their Western contemporaries.

In the current issue of the *Jitsugyo no Sekai* appears an interesting article on this topic, which we reproduce, as it gives some insight into a new world of journalism. The writer says:—

At present journalism must be regarded as a kind of business and the journalist a kind of business man. I have chosen

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Messrs. Miki, of the *Hochi*, Kuroiwa of the *Yorodzu Choho*, and Murayama of the Tokyo and Osaka *Asahi* as men possessing this qualification. Messrs. Miki and Murayama are enterprisers in journalism pure and simple, but Mr. Kuroiwa is unsurpassed both as an enterpriser and editor. While Miki gives all his time to newspaper work, and Murayama is successful as a manager of companies and banks, Miki is nothing more than a painstaking and skillful business man, but as a journalist in addition to the experience of years he is clever and judicial as well as practical and enterprising. In this respect not only does he excel Kuroiwa and Murayama, but in the world of journalism no one can compare with him. The leading cause of the success of the *Hochi* is due to making the paper suitable to the family. The *Hochi* while managed by Mr. Yano was widely circulated through the post as a political paper, but no sooner had it fallen into Miki's hands than he set about establishing it so as to make it conform to the standard of common sense, and acceptable to society, and it is an indisputable fact that this is leading to a radical reform in newspaper enterprise. He has completely severed all connection with politics and follows the principle that if sound enterpise and business principles are not made the standard, real individual independence cannot be achieved. To achieve this he perceived that all classes of society must be reached and he must look about to find out where there was a demand for literature. He sought this in the home. At present the *Hochi* finds its way into the home, and has taken the women captive.

In 1901 the Tokyo *Asahi* boldly ventured to print an evening paper, but its distribution at night cost twice what a morning paper would, and for this reason it was not a great success, but by hurrying the paper to Shimbashi and Uyeno stations by motor car it could be distributed at Sendai in the east and Nagoya in the west in a few hours. By this method the enterprise was firmly established.

Mr. Miki of the *Hochi* is neither a politician nor has he literary ability, but he occupies the place of editor-in-chief and business manager. In the *Yorodzu Choho* no one is known except Kuroiwa, and in the *Asahi* none except Murayama.

From this fact we may know something of their ability.

We see in Kuroiwa a superior individual with unrivalled powers when brought to bear in criticising an opponent. When we take into account his character, his record, his versatility and his position in all classes of society we are rather at a loss to find reasons for comparing him with Maruyama and Miki. But little of Kuroiwa's worth is apparent in the enterprise of his paper. But there is no way of hiding his individual character which is manifested in so many ways. The *Yorodzu Choho* is the crystallisation of the efforts, it is the reward of defeats and struggles. Twenty years ago as an unknown youth he started the *Yorodzu Choho* in the Capital. During these years he has struggled with poverty, opposed government and political parties, taken issue with all the influences of society, and has passed scarcely a peaceful day. Finally, in a certain sense the *Yorodzu Choho* has achieved such a success as to entitle it to occupy first rank among newspaper enterprises.

This newspaper was founded by Kuroiwa when he had only a few hundred *yen* to finance it, and of course, his poverty made it impossible for him to secure the services of an experienced editor, so he had to write editorials, collect news for the third page aud write the detective stories which was his specialty.

When he makes attacks on men of note, and exposes their faults, and reveals family secrets, he is greatly feared, and extremely hated, and is called a viper. He recognises the commercial value of writing and when he is fiercely attached, he returns the attack with increased violence in a most matter-of-fact way. At times when there is a respite from these fierce struggles he shows his latent ability by promoting organisations for studying questions of a purely ideal nature, such as the study of purity and humane questions.

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He has established his title as a great philosopher by publishing the *Tenjin Ron*. This is clear proof of his versatility and latent powers. —*Advertiser.*

THE TEACHERS IN ELEMENTARY SCHOOLS

Mr. Haseba, Minister of Education, who has been giving his attention to the improvement of the position of teachers in the elementary schools, since his installation, has formulated a plan to accord three school teachers in each prefecture treatment similar to that accorded to civil officials of *sonin* rank. The suggestion has been approved by the Cabinet Council and the Imperial sanction obtained. An Imperial Ordinance relating to the matter was issued in the *Official Gazette*. The qualification of the school teachers eligible for this distinction is limited to those who are drawing monthly salaries of more than fifty *yen* and who have been engaged in education more than twenty years.

—*Japan Mail.*

MARQUIS KOMURA

Marquis Jutaro Komura, ex-Minister of Foreign Affairs, who has long been lying critically ill at his villa in Hayama, breathed his last on Friday. It may safely be said that Japan has lost in the deceased the ablest diplomat she has had since the death of the late Count Mutsu. Marquis Komura began his official career as an official in the Department of Justice, and later was transferred to the Foreign Department as assistant-Director of the Translation Bureau. Then he was Charge d' Affairs in Peking till the eve of the outbreak of the War of '94-'95. Shortly afterward, he was promoted to the Directorship of the Political Bureau in the Foreign Department. Later he was transferred to be Minister at Washington and then at St. Petersburg in 1900. In 1901 he was given the portfolio of Minister of Foreign Affairs in the Katsura Cabinet, when he distinguished himself by the conclusion of the Anglo-Japanese Agreement and then the peace Treaty of Portsmouth. When he filled the same portfolio a second time in the last Katsura Cabinet, he was conferred with the title of Marquis for his services in the treaty revision and the annexation of Korea. The late nobleman was 57 at the time of his demise.

—*The Yorodzu Choho.*

MR. W. G. ASTON

The death of Mr. W. G. Aston removes one of the great trinity of scholars to whose labors the world owes the major part of its knowledge of Japan and the Japanese. Born in Ireland, Mr. Aston received his education at Queen's College in Belfast. He won the gold medal in Classics and honors in modern languages, taking his degrees of B. A. and M. A. and an honorary degree in literature at Queen's University. In 1864 he was appointed Student Interpreter in Japan, and six years later he became Interpreter and Translator, rising to be Assistant Japanese Secretary in 1875 and full Secretary in 1886. He served for three years as Acting Consul at Hyogo and for two years as Consul-General in Korea, retiring in 1889. From 1869 he suffered constantly from pulmonary trouble, but with indomitable energy he prosecuted his studies aud very soon distinguished himself as a profound student of Japanese language and literature. He published grammars of the written and spoken languages; an invaluable translation of the *Nihon gi* (Chronicles of Japan); a most illuminating volume on Japanese literature, and numerous minor works. His scholarship was profound and wide-reaching; his research exhaustive and his insight unerring, while to all these high traits he added a style, polished and attractive, yet delightfully pure and simple. In spite of such great endowments, he was ever ready to appreciate the attainments of others and to extend to them the fullest credit. The telegraph does not mention the immediate cause or the place of death, but the former was doubtless consumption, and the latter Italy, where he had passed the last twenty years of his life.—*Japan Mail.*

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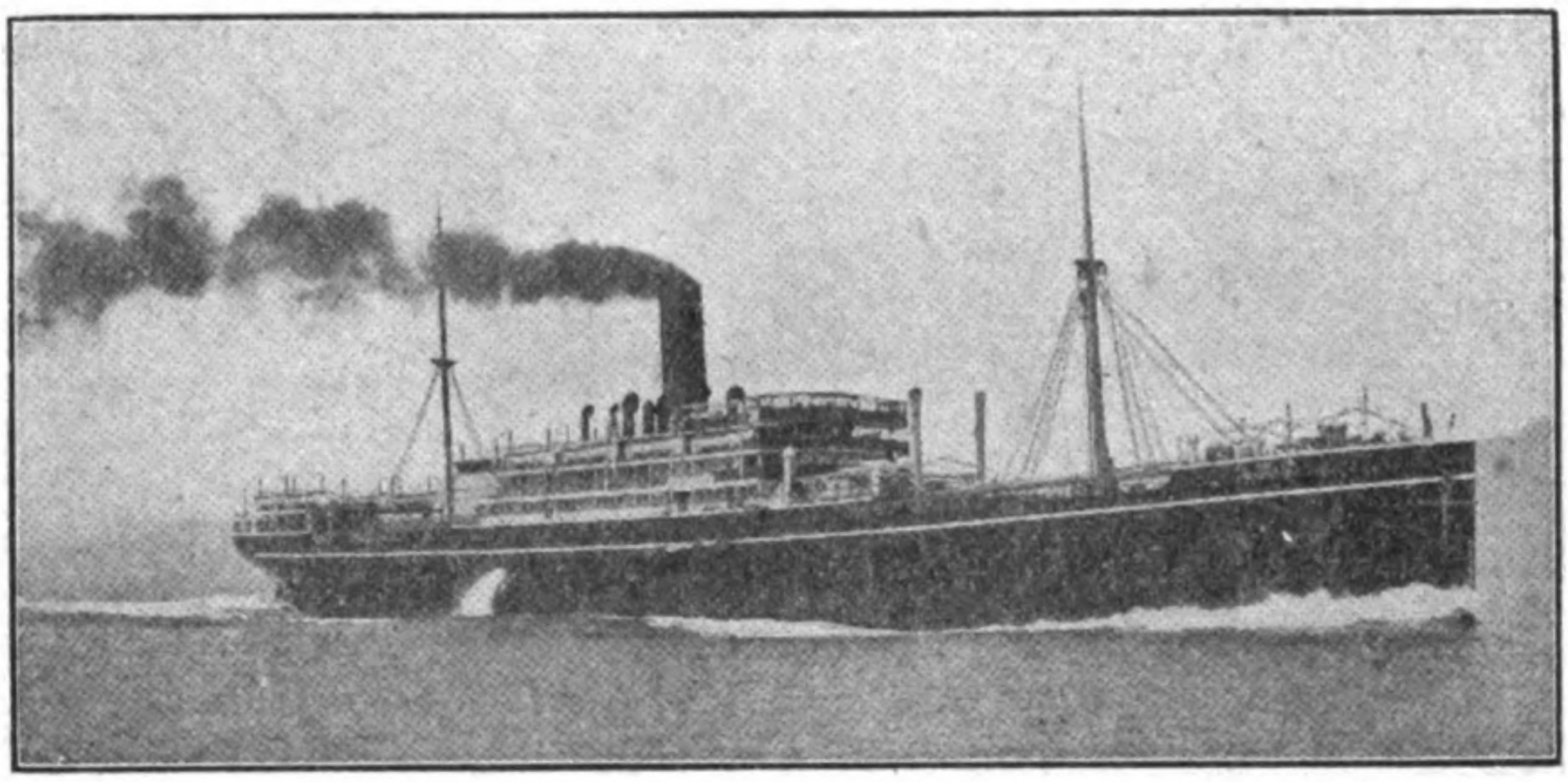

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